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Appletons' Classical Series

M. TULLII CICERONIS

3385-8

LAELIUS DE AMICITIA

EDITED, WITH ENGLISH NOTES

BY

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INTRODUCTION.

THE student of Cicero's works has but an imperfect apprehension of their merit and their meaning, who is not acquainted with the life and character of him who wrote them. They are not impersonal and abstract, but record Cicero's own experiences, studies, and reflections. This dialogue on friendship, though ostensibly representing the opinions of Scipio and Laelius, in reality outlines the relations and feelings of Cicero and Atticus. The following sketch of Cicero's life may prepare the way for that appreciation of the man and his work which a fuller study can not fail to give.

MARCUS TULLIUS CICERO was born at Arpinum, a small town in southeastern Latium, January 3, 106 B. C., in October of the reformed calendar, of a family belonging to the equestrian order. He early surpassed the advantages of the provincial schools, and was sent to Rome to gain the best instruction which could there be had. The literary character of the training there given accorded perfectly with the bent of his mind, and, with a delight that maturer years only increased, he seized upon the study of literature, especially the Greek, for Latin literature was as yet enriched by the works of but few of those whose names subsequently rendered it so illustrious. Greek literature was closely connected with Greek philosophy, and for the acquisition of this he "was stirred by a wonderful appetite." Before he was twenty he had become the proficient pupil and friend of the greatest living teachers of the three leading schools of Greek philosophy, Phaedrus the Epicurean, Diodotus the Stoic, and Philo the Academic. But literature and philosophy did not engage all his attention. The profession of a man of letters was then almost unknown at Rome, and offered no attractions to one desirous of political preferment. It was the man of affairs, the eloquent lawyer and statesman, the successful general, that gained the suffrages of the people. With ambition of high political distinction, Cicero followed zealously the study of law under the foremost jurists of the day, Q. and P. Mucius Scaevola, and of rhetoric under the foremost rhetorician, Molo of Rhodes, then ambassador at Rome. He wrote respectable poetry in his teens, and became a prose author at twenty. But he continued his studies without thought of public activity till he was twenty-five. He studied action and delivery under Aesopus and Roscius, the leading actors of the time, visiting the forum daily to observe the practical application of the rhetorical art by the great orators in their harangues to the people. Several hours each day he declaimed, i. e., practiced discussion and debate in both Greek and Latin, though mainly in Greek, and, to improve his style, wrote translations of the best Greek authors. Though looking forward to law, as we should say, he loved learning for learning's sake, and determined to leave nothing undone to bring within the compass of his knowledge the varied fields of thought. "Night and day," said he, "I spent in the examination of all branches of learning." Such was his diligence and power of acquisition that when, at the age of twenty-six, he made his first public speech, the only quality of an experienced orator which he lacked was familiarity with a large audience.

But intense application exhausted the slender physique of the young orator, and in 79 he left Rome to regain his health. Going first to Athens, which, from his love of Greek letters, was a hallowed spot, he spent a year in the study of philosophy and rhetoric, then, passing on to Asia, studied rhetoric under various teachers, but especially under his old instructor, Molo of Rhodes. At the end of two years he returned to Rome, renewed in health, and with an improved literary and oratorical style. Business came to the brilliant young advocate in abundance ; and so popular did he become that, without the aid of wealth or family influence, he was elected quaestor in his thirty-first year, the first in which he was eligible. His province was Lilybaeum, the western part of Sicily, where he distinguished himself by a just and righteous administration. So grateful was the remembrance of his people that, on his return to Rome, they besought him to conduct the impeachment of their extortionate and tyrannical ex-governor, Gaius Verres. Prosecutions were contrary to Cicero's nature and principles ; in one other case only did he appear as a prosecutor ; but the requests were so urgent that he consented. The result was the exile of Verres.

In 68, Cicero was elected aedile, and in 66 praetor, offices gained by his great popularity, and, as with the quaestorship, and later with the consulship, at the earliest age permissible by law. The labors of the forum and the senate, in which his curule office gave him the right to sit, still occupied his attention, and during his praetorship he delivered his famous speech on the Manilian law, to confer upon Pompey the command of the Mithridatic war.

Soon after his praetorship he announced himself as a candidate for the consulship ; and in due time, after an exciting contest, was elected by acclamation over seven competitors as first consul. The year 63 was made memorable by the conspiracy of Catiline. This man, whose manifold vices were not redeemed by a single virtue, had been a competitor of Cicero for the consulship; but, maddened by his defeat, and the consequent loss of opportunity to enrich himself by official plunder, he formed a plan for the murder of the consuls and the destruction of the city. The conspiracy was detected, and, through the wise management of Cicero, the ringleaders were arrested and executed, Catiline's forces defeated, Catiline killed, and the city saved. The execution of the conspirators without a formal trial, and simply on the strength of a vote of the senate, was doubtless an illegal measure, and was seized upon by Cicero's enemies as a weapon against him. Scarcely had he left office when a tribune introduced a bill authorizing Pompey, who had completed the war in the East, to return to the city with his army to restore the violated constitution. The asserted violation was the execution of the conspirators; and Cicero, though not named in the bill, was the one against whom it was aimed. The bill did not become a law, but it was the beginning of the hostility which in a few years drove him into exile. The opposition to Cicero was not because he had executed the conspirators, for in so doing he had but obeyed the orders of the senate, but because he was not in sympathy with the men and influences then powerful in the state. The times were troubled and out of joint. The republic was rapidly coming to an end. Wealth, extensive foreign dominion, and outward splendor concealed the weakness resulting from the loss of ancient virtue. The state was in that condition of moral exhaustion which always precedes a downfall, and whose duration depends upon the readiness of selfish and able men to seize their opportunity of making its powers their own; or upon the action of those who, with a true patriotism, risk the overthrow of law in order to re-establish it more securely, and destroy a government to save a people.

This state of affairs Cicero did not see, because he would not; and with a wonderfully exact knowledge of what was about him, deliberately shut his eyes to the inevitable result. He was a patriot worthy of Rome's earlier history. He loved his country; he gloried in her past, and in the institutions of the fathers; he revered her ancient traditions, and, in the dearth of contemporaneous virtue, loved to display the examples of her earlier patriots. He thus became the center of whatever conservative element yet remained, and, as the watch-words of virtue and patriotism are often most effective in stirring those who least possess them, he exerted a powerful influence upon that mob of citizens which, destitute of love of country, desired to be reminded that they were the descendants of those who had it in marked degree. His support of a measure was taken as a guarantee that it was in accord with the spirit of the past, and his open opposition was difficult to withstand. When, therefore, crafty men, notably the great triumvirate, Caesar, Crassus, and Pompey, who by their union became the strongest force in the state, began to lay masked schemes for their own aggrandizement, they found it necessary for their full success to draw Cicero to their side. The triumvirate tried to win him by offers of various responsible positions; but, finding they could make no impression upon him, determined to remove him from the city, not openly, but by leaving him to the malice of personal enemies.

There was a profligate young noble, a worthy disciple of Catiline, Clodius by name, who had become incensed against Cicero because he had testified against him when accused of sacrilege. Having been adopted into a plebeian family, he was elected tribune, and proceeded at once to take measures to have Cicero banished from the city. His charge against Cicero was the old one of illegal execution of Roman citizens. In March of 58 he was successful, and Cicero was interdicted from fire and water —i. e., banished on pain of death— within a distance of five hundred miles from Rome. This result was reached by the secret aid of the triumvirate, or at least by their acquiescence. From Caesar Cicero had little to expect; but from Pompey, who owed his greatness in no small degree to the eloquence of Cicero, and who, since his return from the East, had more than once been aided by the friendship and the silver tongue of the great orator, he had a right to expect assistance. But regard for favors received and the claims of friendship weighed little against the promptings of a selfish political purpose, and Pompey, with base ingratitude, withdrew and left him naked to his enemies.

The years between his consulate and exile Cicero passed mainly in retirement, and devoted to study. He published an edition of his consular orations, wrote a poem on his consulship, and a history of it in Greek and Latin; but, with an insatiable appetite for literature, he delighted in gathering and reading books. He established libraries at his villas at Tusculum, Formiae, and Antium, where he spent much time in study. A friend, Paetus, gave him a valuable library, which was in Greece, and, in his anxiety for such a treasure, he wrote to Atticus, "If you love me, and feel sure of my love to you, use all the endeavors of your friends, clients, acquaintances, freedmen, and even slaves, to prevent a single leaf from being lost."

The most melancholy period of Cicero's life was the year and a half of his exile. The severity of his disaster overcame him. Neither friends nor his beloved books gave him any comfort. His one companion was his misery. Glorious memories and cheering hopes alike failed him. He could only indulge his grief, and implore his friends to aid him. These, in fact, did their utmost. Scarcely had he left Rome when they began to take measures for his recall. In a short time his return became the burning political question of the day. The consuls of the next year and all the tribunes but one were in his favor. The triumvirate gave their consent; the senate declared that it would transact no business till he returned; the chief towns of Italy sent deputations to Rome to aid his cause. But still Clodius, and the demagogues who were his friends, found means to defeat all these united forces till August, 57. No more striking illustration could have been given of the utterly demoralized condition of the Roman state than the proceedings in this Ciceronian agitation. It ought to have convinced Cicero that it was useless to talk of Curius and Fabricius in a state in which patriotism had been exchanged for self-seeking, and statesmanship for the arts of the demagogue.

Cicero's return was like a triumphal procession. Notwithstanding his haste to see Rome, such crowds of friends from all the towns delayed his journey, that he was twenty-four days in passing from Brundisium to Rome. When there, aristocracy and plebeians vied with each other to give him welcome. But his enemies were still lively and strong. "My condition," wrote he to Atticus, "is for prosperity slippery, for adversity good." He therefore withdrew, as far as possible, from public life, and while still being the foremost advocate in the forum, and the most eloquent speaker and the wisest counselor in the senate, and still keeping all his interest in the welfare of the state, betook himself more and more to the enjoyment of literary studies and composition. In the years that intervened between his return from exile and proconsulate he wrote the *De Oratore*, *De Re Publica*, and *De Legibus.* His productions were not as numerous as at a later time, for his work was still mainly one of preparation. He was "devouring literature," and giving himself "unreservedly to the life most in accordance with nature, that of the student."

In 51, by the revival of a law that no consul should enter upon a provincial government before five years from the close of his consulship, the ex-consuls of more than five years' standing were compelled to draw lots for the vacant provinces. Greatly to his disgust, Cicero drew the province of Cilicia. The only satisfaction which his government gave him was the opportunity to revisit Athens. His administration was wise and merciful; and in those days, when provincial governments were sought only for the opportunities they afforded their fortunate possessors to enrich themselves, it was a rare thing for one to care more for the interest of his subjects and the demands of justice than the establishment of his own fortunes. He left his province at the expiration of a year, accompanied by the blessing, and not, as was usually the case, the curses, of those over whom he ruled. He returned to Rome early in 49, to find himself in "the flames of civil war." Caesar and Pompey, whose alliance, interrupted by the death of Crassus in 53, had turned into a bitter rivalry for the supreme power, which, from the tottering state of the government, would plainly be the prize of the stronger, had made their appeal to the sword. The state of affairs was what Cicero had long foreseen, but he was not prepared to meet it. He knew not what to do. He could not join with either party in a war with Roman citizens, neither could he remain neutral. He had never been drawn toward Caesar; and Pompey, with whom were all his affiliations, disgusted him with his arrogant self-assurance and weakness. After long uncertainty, he joined the cause of Pompey; but his tempest-tossed spirit was never satisfied, and his allegiance was of little value. The conduct of the civil war, and Cicero's part in it, are to be learned from the histories of the times, and the special lives of Cicero. It is enough to say that, after Pharsalia, Cicero recognized the ultimate triumph of Caesar as inevitable, and, returning to Italy, awaited the pleasure of the conqueror. This proved to be that he should no longer oppose Caesar, a promise which he was ready to make.

From the close of the war in 47 to the death of Caesar Cicero, therefore, withdrew himself from politics, and tried to forget the loss of his country in literary work. Within this period he wrote no less than eighteen works: *Hortensius*, or *De Philosophia*; *Partitiones Oratoriae*; *Brutus*, or *De Claris Oratoribus*; and *Orator*. In 45 he lost his daughter Tullia, to whom he was devotedly attached. To assuage his grief, he read every treatise of the philosophers on consolation, and wrote himself a treatise, * *De Consolatione*. It was followed by the *Academica*, a work on the new Academic philosophy; *De Finibus Bonorum et Malorum*, a work on ethics; *Disputationes Tusculanae*, on happiness and morality; *De Natura Deorum*, *De Divinatione*, *De Fato*, *Cato Maior*, or *De Senectute*; *Laelius*, or *De Amicitia*; *Paradoxa*, discussing some Stoic propositions; *Topica*, a work written on a sea-voyage, and from memory, in explanation of the topics of Aristotle; *De Optimo Genere Dicendi*, *De Officiis*, and **De Gloria*. Probably some others of his productions belong to this period, as the **De Virtutibus*, *De Auguriis*, and **Epistola ad Caesarem de Ordinanda Republica.* These works, so varied in their range, and all excellent in execution, while produced in those three years, do not belong exclusively to them. They were the mature fruit of a life-time of research and reflection. Some of them had been begun before ; others were the execution of plans which had been long in mind, and for which preparation had been made. But the fact that within that time they were produced by a man who turned to their composition to find relief from grief at the loss of that to which his whole public life had been devoted, and which he loved with an intense affection, and who, in addition to his public griefs, was bearing one of the heaviest sorrows that can visit a human heart, the loss of a beloved child—this fact gives proof of mental vigor in the very highest degree, and of literary power which has rarely if ever been equaled.

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* Of those marked with a star only a few fragments remain, or they are entirely lost.

The assassination of Caesar in 44 brought Cicero again into public life. He had no part in that act of political folly, but he fully justified it. He and the conspirators seem to have imagined that Caesar was a simple obstacle to the ordinary working of the government, and that, if he were removed, all would go on as before. The terrible years of war and proscription which followed showed how frightful was their mistake. In fact, the great mistake of Cicero's life, arising from his love for the institutions of his country, was his failure to perceive that their vitality was gone, and that something must be substituted in their place ; but his sincerity he attested by the work and the sacrifice of his life.

On the death of Caesar he became the acknowledged head of the republican party. The next two years were the most glorious of his life, untarnished by any selfish action or motive. He threw all his boundless energy into the task of saving his country. By speeches in the senate and in the forum, by countless letters and appeals to individuals, by encouragement and advice, he endeavored to stimulate the weak and direct the strong, to bring all classes into sympathy with the republican party, and to stem the tide that was steadily setting toward empire. Within this time was given that series of fourteen speeches against Antony, which, unequaled at Rome for oratorical power and terrible invective, received the name of Philippics. But he could not succeed. Events are stronger than men. His labors and hopes were alike fruitless. One after another his plans miscarried, friends failed, and enemies triumphed, till, on the union of Augustus, Antony, and Lepidus, who controlled the troops, forming the second triumvirate, with the avowed object of the partition of the powers of the state among themselves, nothing was left for him but to flee before the proscription in which his name was foremost. Twice he set sail to leave Italy, and twice returned, the second time with the exclamation, "Let me die in the country I have saved so often." His pursuers were upon him, and on the morning of December 7, 43, overtook him at his Formian villa just as his slaves were hastening him away to the sea. Perceiving their approach, he called upon his slaves to halt, and stretching his head from the litter, and looking fixedly at the foremost of his enemies, said, "Here, veteran, if you think it right, strike!" The bloody act was soon done, and the head and hands cut off and taken to Antony.

As an orator, Cicero was without a peer at Rome; as a scholar, Varro alone equaled him in the extent of his acquirements and productions. His services to the state as a public officer, adviser, counselor, or originator of measures of great public benefit, unless it be in the matter of Catiline, were not such as to give him fame above many of his contemporaries ; his oratory has given him perpetual remembrance ; but the greatest benefit which he conferred upon his country and the world was as a man of letters. His writings formed an era in the Latin tongue and Latin literature. Before his time the language was rough and not fully developed. He more than any one else rendered it fixed, and united its strength to rhythm and melody, while his writings form the richest part of Latin literature, and, as Quintilian says, form the standard by which to test proficiency in Latin. Cicero was the leader of the Hellenic culture of his time. He opened to his countrymen the fountains of Greek philosophy, diffusing a knowledge which before had been confined to a cultured few, and at the same time opening a new department in the use of the Latin language. He was not an original philosopher, but he had a philosophic mind of great power, and loved philosophy for its own sake. It was to its pursuit that he turned in all the intervals of public activity, and to find rest in weariness and consolation in sorrow. "Without thee," he says of philosophy in his latest years, "what would my life have been? To thee do I come for refuge, from thee do I implore aid, to thy hands do I commit myself, as in my earlier life for the most part, so now wholly and unreservedly. A single day within thy courts is better than an immortality in the tents of wickedness. Whose aid, then, shall I sooner enjoy than thine, who hast given me tranquillity of life and taken away the fear of death?" A thorough acquaintance with the various philosophic systems of Greece enabled him not simply to translate the works of the Greeks, but to adapt and remodel them for the more practical Romans. It was, therefore, a twofold debt that Rome owed Cicero—the enlargement of her literary life, and the enriching of her language. Without Cicero, those great writers, Vergil, Horace, Livy, and others, whose works form the treasures of Latin literature, would have been impossible, at least as we know them. To the debt of Rome to Cicero is to be added, then, that of the cultivated world.

References.—The best life of Cicero is that of Forsyth; Trollope's is a special plea, but eminently worthy of reading; Middleton's is voluminous, and not always reliable; Abeken's Life and Letters of Cicero, translated by Merivale, is invaluable; Niebuhr's lectures on Cicero and the men and events of his time, may well be compared with the different estimate of Mommsen in his history; Collins's Cicero in the Ancient Classics for English Readers, and Cruttwell's and Teuffel's Histories of Roman Literature, may well be consulted. The various Histories of Philosophy, as Ritter's, Ueberweg's and Mayor's, discuss Cicero's philosophical views, as also the preface to Reid's edition of the *Academica.* The article in Smith's Dictionary of Greek and Roman Biography and Mythology is to be consulted.

THE LAELIUS.

Character of the Work.—The character of the *Laelius,* or *De Amicitia,* is indicated by its title. It belongs to the ethical works of Cicero, and is a treatise on practical friendship. In its composition Cicero avoided largely the theoretical discussion of the subject in which the Greek philosophers so often indulged, and endeavored to present the duties and relations of friendship as they appeared in actual life. It was written not by Cicero the philosopher, but by Cicero the Roman. It bears on every page the stamp of one who had been trained in the busy practical life of Rome. The view of friendship is not universal, but adapted to the special conditions of the time and state in which it was written. As its opening chapter states, it is exactly the sort of treatise that would have been written by one Roman friend to another: the one a man of much learning, wide observation, and deep reflection, who in the service of the state had "sounded all the depths and shoals of honor," and experienced in the alternations of fortune the blessings of real, and the disappointments of pretended, friendship; the other, one who, by his hearty sympathy, wise advice, unfailing loyalty, and readiness to give assistance, had proved his claim to the title of true friend. One who expects to find in the work an exhaustive discussion of the nature of friendship, and of many questions that arise in its workings, will be disappointed. To understand it properly, it must be referred to Rome—to the character and conditions there existing, to a state that made itself the chief factor in each man's life, and reckoned no man successful who did not spend his energies in its behalf. The clearer the conception which one can form of the foundations of Roman character, and the identification of personal ambitions with service to the state, the better will he be prepared to appreciate the beautiful picture which, on that background, Cicero has painted of the fellowship of kindred and virtuous souls.

The form of the treatise is the dialogue, not the frequently recurring question and answer, but the statement of the views of one speaker interrupted sufficiently to keep in mind the idea of a conversation. The object of this form is to prevent the formality of the essay, and to give the appearance of reality. The conversation is not put into the mouth of a legendary or imaginary person, "for fiction has too little authority," but into that of Laelius, a man renowned for a life-long friendship, inasmuch as "conversations of this sort, resting on the authority of men of earlier times and likewise renowned, seem for some reason to possess greater weight." This conversation is reported as having occurred soon after the death of Scipio, 129 B. C.

Time of Composition.—The *Laelius* was written in 44 B. C., probably in the month of June, subsequently to the *Cato Maior*, to which it is a companion. The time was one in which the first hopes for the restoration of the republic, formed at the death of Caesar, were turning into disappointment, and the forebodings which Cicero puts into the mouth of Laelius must be taken as the forecast which he was making for the state in his own times. The careful student can not fail to see in many places, and especially in the discussion of the effect of friendship on political action, the references to Cicero's own times.

Sources.—The subject of friendship was one upon which many Greek philosophers had written. Without doubt Cicero was familiar with most, if not all, of their writings, but imitations are infrequent. Correspondences are noted between various parts of the *Laelius* and a book of Theophrastus, περὶ φιλίας, Xenophon's *Memorabilia*, 2, 4–10, embodying a discourse of Socrates on friendship, and Plato's *Theaetetus* and *Lysis*. But, as has been said, the work is not of a character to have been drawn from Greek sources. It is Cicero's own development of the subject, after reading the Greek authors, from his own observation, experience, and reflection.

Interlocutors in the Dialogue.—The chief speaker is GAIUS LAELIUS; and secondary parts are given to Q. MUCIUS SCAEVOLA and GAIUS FANNIUS.

GAIUS LAELIUS, surnamed SAPIENS, the constant companion and friend of Scipio the younger, was the son of Gaius Laelius, who had been the friend of Scipio the elder. He was born about 186 B. C., and died at an uncertain date, but probably not long after Scipio. He was prominent in the state, being plebeian tribune 151, praetor 145, and consul 140, holding also the office of augur. In the third Punic war, as the lieutenant of Scipio, he rendered distinguished services. In early life he was attached to the popular party, and, probably in his tribunate, brought forward a bill for the distribution of the public lands. It met with great opposition, and, either on the ground of expediency, or because he lacked the courage of his convictions, he withdrew the bill, and became a follower of the aristocratic party. In 145 he opposed the proposition of C. Licinius Crassus to make the priesthood elective by popular vote; in 133 the efforts of Tiberius Gracchus, and in 131 the proposition of C. Papirius Carbo to allow re-election to the tribuneship. But his reputation does not rest principally on his public services. "He was more of a statesman than a soldier, and more of a philosopher than a statesman." The movement in favor of Hellenic studies, beginning with the embassy of the Athenians to Rome in 155 B. C., which consisted of the three philosophers Diogenes, Carneades, and Critolaus, found in Laelius an earnest leader. Under the instruction of Diogenes, and afterward of Panaetius, he adopted the Stoic philosophy, and, with Scipio, became the center of that circle, from whose patronage Latin literature received such advantage. His influence, arising from his own culture and the generous assistance he gave to others, was very powerful in aid of the new literary impulse. The poet Terence was his friend, the purity of whose Latinity was ascribed by many of that day to the revision of Laelius. The style of Laelius, though represented by Cicero as occasionally rough and archaic, was in general noted for its smoothness. His daughter Laelia, who married Q. Mucius Scaevola, was the most cultivated woman of her day, and her conversation gave the tone to polite society. The character of Laelius is always mentioned by Cicero in the highest terms as gentle, upright, and self-controlled. He is introduced as a speaker in two other dialogues, the *Cato Maior* and *De Republica.*

Q. MUCIUS SCAEVOLA, the son-in-law of Laelius, belonged to a family in which Cicero says the knowledge of civil law had become almost an heirloom, and was himself a lawyer of great learning and experience. Cicero, who always speaks of him in terms of warmest praise, studied law under his instruction. He was praetor 121 B. C., and consul 117. He is usually known by the title of *augur.* He was born 157, and died not later than 86 B. C. Cicero introduces him as an interlocutor in the *De Oratore* and *De Republica.*

GAIUS FANNIUS, also a son-in-law of Laelius, had little prominence in the state, but had some distinction as a man of letters and an author. He wrote a history, not now extant, which Cicero mentions with the faint praise that it was written in a style not destitute of grace. He also appears in the *De Republica.*

PUBLIUS CORNELIUS SCIPIO AEMILIANUS, though not an interlocutor in the dialogue, yet deserves mention as the one whose opinions are ostensibly presented. He was the son of L. Paulus Aemilius, the grandson by adoption (through his elder son) of the elder Scipio Africanus, and the foremost man of his time. So early in life did he make manifest his pre-eminent ability, that, in order to give him the conduct of the third war against Carthage, the laws were suspended to allow of his election as consul before the legal age. At a later time he was elected consul, without being a candidate, to complete the war against Numantia. But, while excelling as a general, he stood with Laelius in the front rank of the new Hellenic movement, and so devoted was he to the pursuit of these studies, that he did not suffer his campaigns to interrupt them, but took with him his friend the historian Polybius, that by constant intercourse with him he might perfect his knowledge of Greek literature and philosophy. Scipio, rather than Laelius, was a typical Roman. The austerity of his character was modified, but not removed, by the refining influences of scholarship. He was a member of the aristocratic party, and a strenuous opponent, though a brother-in-law, of Tiberius Gracchus. In 129 B. C., when political feeling ran high over the execution of Gracchus' agrarian law, Scipio was found dead in his room on a morning following an excited debate in the senate; but, though rumors were abundant, his murderer was never known.

SUMMARY.

Chap. I. Dedication to Atticus.
Chaps. II–IV. Introduction to Dialogue.
Chaps. V–XXVI. Discourse of Laelius.
§§ 17–25. Introduction.
§§ 26–32. Love the Foundation of Friendship.
§§ 33–35. Dangers to Friendship.
§§ 36–76. The Friendships of the Wise.
§§ 77–100. Common Friendships.
Chap. XXVII. Conclusion.

§§ 1–5. Cicero sends to Atticus a treatise on friendship, which, for convenience' sake, he throws into the form of a dialogue, representing it as a conversation received from Scaevola, who in turn said that he, in company with Fannius, had it from Laelius, the friend of Scipio.

§§ 6–16. Fannius begins the conversation by saying that people, having noted Laelius's absence from the last meeting of the augurs, wonder if it was from grief at the death of Scipio (6, 7). To Scaevola's remark that he attributed Laelius's absence to ill health (8), Laelius replies that he is right, that public duty always should take precedence of private grief (8, 9), and that his sorrow is soothed by the recollection of Scipio's glorious life and painless death (10–12), by the assurance of his immortality and consequent well-being (13, 14), and by the precious memories of their friendship (15). Laelius is then urged to discourse on friendship (16).

§§ 17–25. Laelius asserts his inability to discuss the subject in any but a practical way (17). Friendship can only exist between the *good*, a term to be taken in its common meaning, and not as defined by the philosophers (18, 19). It consists in the absolute unanimity of desire and feeling, rests upon virtue, and is better than all earthly advantages (20, 21). The advantages of friendship and their universal recognition (22–24). Laelius urged to proceed (25).

§§ 26–32. Friendship is founded on affection, which is the work of nature (26), as is seen by the fact that beasts love their offspring (27), and that virtue is admired even in an enemy (28). Friendship is not the result of reciprocal favors, though they may aid it (29, 30), or of a desire for reward (31), or pleasure, as some philosophers wrongly think (32).

§§ 33–35. Life-long friendships are rare, from political and other disagreements, or from change of character with age (33). Marriage, the desire for money or office (34), and the demand for an improper service, all tend to break friendship (35).

§§ 36–44. How far should a friend aid a friend? Examples of men whose friends ought not to have aided them (36, 37). In politics the best Romans have always preferred patriotism to friendship (38, 39). Friendship is no excuse for unworthy deeds (40). The prospects of the state from the associations of evil men are bad (41), but, if friends are abandoned when they begin to do evil, the state can not be harmed (42, 43). "Honorable in all things" should be the rule of friendship, with readiness to give and take advice (44).

§§ 45–55. Some false views of friendship are combated; that it should not be too close for fear of anxiety (45); that it is sought for assistance and relief (46). These views destroy friendship, as they do virtue, for pain and pleasure are inseparable in it (47), and freedom from feeling is impossible (48). Friendship has utility, but it rests on natural, kindly impulses (49–51). Possession of all things can not give, or supply the place of, friendship, as tyrants learn (52–55).

§§ 56–61. Three false views discussed, with a criticism of Scipio's upon a remark of Bias (56–60). Slight departures from rectitude are sometimes allowed (61).

§§ 62–66. The choice of friends. Care should be exercised in the choice of friends (62), and these should not be hastily accepted (63). The tests of friendship (64), and its rich qualities (65, 66).

§§ 67, 68. The relation of old friends and new.

§§ 69–75. The relations of superiors and inferiors (69–72). Propriety is to be considered in doing a service (73). The relations of friends of mature life and those of youth (74). Infirmity of temper should not interfere with the duties of friendship (75).

§§ 76–100. Friendships which bring disgrace should be broken (76), but not so as to produce enmity (77, 78). To prevent this, caution is necessary in choosing friends (79, 80), and mere advantage must not be sought (80, 81). Similarity and virtue make friends (82, 83), but the judgment must be exercised before we love (84, 85). This, however, is not commonly the case (86). Friendship is the natural law of life, though we are very slow to recognize it (87–89), for we are not able to hear or to tell the truth without offense (89, 90). Flattery, the worst foe to friendship, must be guarded against (91–96); but flattery only hurts him who wishes to receive it, and is less injurious when open than when covered (97–100).

§§ 100–104. Virtue is the only basis and bond of friendship (100), as Laelius found in his own case (101). His intimacy with Scipio was the greatest blessing of his life. Virtue and friendship, therefore, are to be placed above everything else (102–104).

NOTE.

THE text adopted for this work is that of Baiter and Kayser, the edition of 1860. It has been carefully compared with Halm's revision of Orelli's text, and with those of other editors. Any changes from the standard text have been noticed in the notes.

In preparing the notes, the aim has been to furnish explanations on points of grammar, history, biography, and ancient customs, and, particularly by translation and special remark, to indicate the different and the corresponding idioms of the Latin and the English, and thus, through idiomatic English, to assist to a better understanding of the structure of the Latin. The student will often find a careful study of English idioms and constructions a very useful help to the knowledge of the dissimilar Latin.

Many editions have been consulted, and those from which most important aid has been derived are mentioned in the beginning of the notes.

DARTMOUTH COLLEGE,
August, 1882.

M. TULLII CICERONIS
LAELIUS
DE AMICITIA
AD T. POMPONIUM ATTICUM.

ARGUMENTUM.

In hoc dialogo, qui a. u. 710. post libros de divinatione, ante libros de officiis (cf. II, 31.), scriptus est, Cicero C. Laelium Sapientem colloquentem inducit cum duobus generis, Q. Mucio Scaevola et C. Fannio, paucis diebus post mortem P. Africani minoris, qui a. u. 625., cum actionibus popularibus C. Gracchi, C. Carbonis, M. Fulvii restitisset, mane in lectulo inventus est mortuus; erat autem suspicio, mortem ei ab inimicis illatam esse. Q. Mucius Q. f. Scaevola in iurisprudentia excelluit, augur factus est vivo socero, consulatum gessit a. u. 637; C. Fannius, qui historiae scribendae operam dedit, ad consulatum non pervenit. Laelius autem praemisso prooemio primum docet quid sit amicitia, quibus de causis amici quaerantur, quibus causis amicitia contrahatur, deinde inter quos amicitia esse possit, quae sit amicitiae lex, quae officia, quibus denique modis perpetuo conservetur.

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1 I. Q. Mucius augur multa narrare de C. Laelio socero suo memoriter et iucunde solebat nec dubitare illum in omni sermone appellare sapientem ; ego autem a patre ita eram deductus ad Scaevolam sumpta virili toga, ut, quoad possem et liceret, a senis latere numquam

With many other teachings of Scaevola, Cicero remembers a reported conversation of Laelius on friendship.

discederem. itaque multa ab eo prudenter disputata,
multa etiam breviter et commode dicta memoriae mandabam
fierique studebam eius prudentia doctior; quo
mortuo me ad pontificem Scaevolam contuli, quem unum
nostrae civitatis et ingenio et iustitia praestantissimum
audeo dicere; sed de hoc alias, nunc redeo ad augurem.
2 cum saepe multa, tum memini domi in hemicyclio
sedentem, ut solebat, cum et ego essem una et pauci
admodum familiares, in eum sermonem illum incidere,
qui tum fere multis erat in ore: meministi enim profecto,
Attice, et eo magis, quod P. Sulpicio utebare multum,
cum is tribunus pl. capitali odio a Q. Pompeio, qui tum
erat consul, dissideret, quocum coniunctissime et amantissime
vixerat, quanta esset hominum vel admiratio vel
3 querella. itaque tum Scaevola, cum in eam ipsam mentionem
incidisset, exposuit nobis sermonem Laelii de
amicitia habitum ab illo secum et cum altero genero, C.
Fannio, Marci filio, paucis diebus post mortem Africani.
eius disputationis sententias memoriae mandavi, quas
hoc libro exposui arbitratu meo: quasi enim ipsos induxi
loquentis ne "inquam" et "inquit" saepius interponeretur
atque ut tamquam a praesentibus coram

This, at the request of Atticus and from his own view of the importance of the subject, he now gives,

4 haberi sermo videretur. cum enim saepe
mecum ageres, ut de amicitia scriberem
aliquid, digna mihi res cum omnium cognitione
tum nostra familiaritate visa est;
itaque feci non invitus ut prodessem multis
rogatu tuo. sed ut in Catone Maiore, qui est scriptus
ad te de senectute, Catonem induxi senem disputantem,
quia nulla videbatur aptior persona, quae de illa aetate
loqueretur, quam eius, qui et diutissime senex fuisset et
in ipsa senectute praeter ceteros floruisset, sic, cum ac-

cepissemus a patribus maxime memorabilem C. Laelii et P. Scipionis familiaritatem fuisse, idonea mihi Laelii persona visa est quae de amicitia ea ipsa dissereret, quae disputata ab eo meminisset Scaevola. genus autem hoc sermonum positum in hominum veterum auctoritate et eorum inlustrium plus nescio quo pacto videtur habere gravitatis; itaque ipse mea legens sic adficior interdum, ut Catonem, non me loqui existimem. sed ut tum ad 5 senem senex de senectute, sic hoc libro ad amicum amicissimus scripsi de amicitia. tum est Cato locutus, quo erat nemo fere senior temporibus illis, nemo prudentior: nunc Laelius et sapiens—sic enim est habitus—et amicitiae gloria excellens de amicitia loquetur.

putting the reported conversation into the mouth of Laelius.

tu velim a me animum parumper avertas, Laelium loqui ipsum putes. C. Fannius et Q. Mucius ad socerum veniunt post mortem Africani; ab his sermo oritur, respondet Laelius, cuius tota disputatio est de amicitia, quam legens te ipse cognosces.

Fannius begins by saying that Laelius is esteemed wise,

II. *Fannius.* Sunt ista, Laeli; nec 6 enim melior vir fuit Africano quisquam nec clarior: sed existimare debes omnium oculos in te esse coniectos unum; te sapientem et appellant et existimant. tribuebatur hoc modo M. Catoni, scimus L. Acilium apud patres nostros appellatum esse sapientem, sed uterque alio quodam modo: Acilius, quia prudens esse in iure civili putabatur, Cato, quia multarum rerum usum habebat et multa eius et in senatu et in foro vel provisa prudenter vel acta constanter vel responsa acute ferebantur, propterea quasi cognomen iam habebat in senectute sapientis. te autem alio 7 quodam modo non solum natura et moribus, verum etiam studio et doctrina esse sapientem, nec sicut volgus, sed ut eruditi solent appellare sapientem, qualem in reliqua Graecia neminem — nam qui septem appellantur, eos qui ista subtilius quaerunt in numero sapientium non habent —, Athenis unum accepimus et eum quidem etiam Apollinis oraculo sapientissimum iudicatum: hanc esse in te sapientiam existimant, ut omnia tua in te posita esse ducas humanosque casus virtute inferiores putes. itaque ex me quaerunt, credo ex hoc item Scaevola, quonam pacto mortem Africani feras, eoque magis, quod proximis Nonis, cum in hortos D. Bruti auguris commentandi causa, ut adsolet, venissemus, tu non adfuisti, qui diligentissime semper illum diem et illud munus solitus esses obire.

and that men wondered if he had failed to attend the meeting of the Augurs through grief at the death of Scipio.

8 Scaevola had ascribed his absence to ill health,

Scaevola. Quaerunt quidem, C. Laeli, multi, ut est a Fannio dictum, sed ego id respondeo, quod animum adverti, te dolorem, quem acceperis cum summi viri tum amicissimi morte, ferre moderate, nec potuisse non commoveri nec fuisse id humanitatis tuae; quod autem Nonis in collegio nostro non adfuisses, valetudinem respondeo causam, non maestitiam fuisse.

which Laelius said was right;

Laelius. Recte tu quidem, Scaevola, et vere: nec enim ab isto officio, quod semper usurpavi, cum valerem, abduci incommodo meo debui, nec ullo casu arbitror hoc constanti homini
9 posse contingere, ut ulla intermissio fiat officii. tu autem, Fanni, quod mihi tantum tribui dicis, quantum ego nec adgnosco nec postulo, facis amice, sed, ut mihi videris, non recte iudicas de Catone: aut enim nemo, quod quidem magis credo, aut, si quisquam, ille

sapiens fuit. quo modo, ut alia omittam, mortem filii
tulit! memineram Paulum, videram Galum, sed hi in
pueris, Cato in perfecto et spectato viro. quam ob rem 10
cave Catoni anteponas ne istum quidem ipsum, quem
Apollo, ut ais, sapientissimum iudicavit: huius enim
facta, illius dicta laudantur.

for though Scipio's death was a great grief, yet he was consoled by the thought that Scipio had met with no evil,

III. De me autem, ut iam cum utroque
loquar, sic habetote: ego si Scipionis de-
siderio me moveri negem, quam id recte
faciam viderint sapientes, sed certe mentiar.
Moveor enim tali amico orbatus, qualis, ut
arbitror, nemo umquam erit, ut confirmare possum, ne-
mo certe fuit; sed non egeo medicina: me ipse consolor
et maxime illo solacio, quod eo errore careo, quo amico-
rum decessu plerique angi solent. nihil mali accidisse
Scipioni puto: mihi accidit, si quid accidit; suis autem
incommodis graviter angi non amicum, sed se ipsum
amantis est. cum illo vero quis neget actum esse prae- 11
clare? nisi enim, quod ille minime putabat, inmortali-
tatem optare vellet, quid non adeptus est, quod homini
fas esset optare? qui summam spem civium, quam de
eo iam puero habuerant, continuo adulescens incredibili
virtute superavit; qui consulatum petivit numquam,
factus [consul] est bis, primum ante tempus, iterum sibi
suo tempore, rei publicae paene sero; qui duabus urbibus
eversis inimicissumis huic imperio non modo praesentia,
verum etiam futura bella delevit. quid dicam de mori-
bus facillumis, de pietate in matrem, liberalitate in soro-
res, bonitate in suos, iustitia in omnis? nota sunt vobis.
quam autem civitati carus fuerit, maerore funeris indi-
catum est. quid igitur hunc paucorum annorum acces-
sio iuvare potuisset? senectus enim quamvis non sit

gravis, ut memini Catonem anno ante quam est mortuus mecum et cum Scipione disserere, tamen aufert eam viriditatem, in qua etiam nunc erat Scipio.

and that, had he lived, he could have received no greater honors.

12 quam ob rem vita quidem talis fuit vel fortuna vel gloria, ut nihil posset accedere, moriundi autem sensum celeritas abstulit: quo de genere mortis difficile dictu est, quid homines suspicentur videtis. hoc vere tamen licet dicere, P. Scipioni ex multis diebus, quos in vita celeberrimos laetissimosque viderit, illum diem clarissimum fuisse, cum senatu dimisso domum reductus ad vesperum est a patribus conscriptis, populo Romano, sociis et Latinis, pridie quam excessit e vita, ut ex tam alto dignitatis gradu ad superos videatur deos potius quam ad inferos pervenisse.

Laelius asserts his belief in immortality,

13 IV. Neque enim adsentior iis, qui haec nuper disserere coeperunt, cum corporibus simul animos interire, atque omnia morte deleri: plus apud me antiquorum auctoritas valet, vel nostrorum maiorum, qui mortuis tam religiosa iura tribuerunt, quod non fecissent profecto, si nihil ad eos pertinere arbitrarentur, vel eorum, qui in hac terra fuerunt magnamque Graeciam, quae nunc quidem deleta est, tum florebat, institutis et praeceptis suis erudierunt, vel eius, qui Apollinis oraculo sapientissimus est iudicatus, qui non tum hoc, tum illud, ut in plerisque, sed idem semper, animos hominum esse divinos iisque, cum ex corpore excessissent, reditum in caelum patere optumoque et iustissimo cuique expeditissimum. 14 quod idem Scipioni videbatur, qui quidem, quasi praesagiret, perpaucis ante mortem diebus, cum et Philus et Manilius adessent et alii plures, tuque etiam

Scaevola, mecum venisses, triduum disseruit de re publica,
cuius disputationis fuit extremum fere de inmortalitate
animorum, quae se in quiete per visum ex Africano
audisse dicebat: id si ita est, ut optumi cuiusque
animus in morte facillime evolet tamquam e custodia
vinclisque corporis, cui censemus cursum ad deos faciliorem
fuisse quam Scipioni? quocirca maerere hoc eius
eventu vereor ne invidi magis quam amici sit. sin
autem illa veriora, ut idem interitus sit animorum et
corporum nec ullus sensus maneat, ut nihil boni est in
morte, sic certe nihil mali; sensu enim amisso fit idem,
quasi natus non esset omnino, quem tamen esse natum
et nos gaudemus et haec civitas, dum erit, laetabitur.
quam ob rem cum illo quidem, ut supra dixi, actum 15
optume est, mecum incommodius, quem fuerat aequius,
ut prius introieram, sic prius exire de vita;
sed tamen recordatione nostrae amicitiae
sic fruor, ut beate vixisse videar, quia cum
Scipione vixerim, quocum mihi coniuncta
cura de publica re et de privata fuit, quocum
et domus fuit et militia communis et id, in quo est
omnis vis amicitiae, voluntatum, studiorum, sententiarum
summa consensio. itaque non tam ista me sapientiae,
quam modo Fannius commemoravit, fama delectat, falsa
praesertim, quam quod amicitiae nostrae memoriam spero
sempiternam fore, idque eo mihi magis est cordi, quod
ex omnibus saeculis vix tria aut quattuor nominantur
paria amicorum, quo in genere sperare videor Scipionis
et Laelii amicitiam notam posteritati fore.

and, on referring to his delight in the thought of the continuance of his friendship with Scipio,

is asked to discourse on friendship.

Fannius. Istuc quidem, Laeli, ita necesse est. 16
sed, quoniam amicitiae mentionem fecisti et sumus otiosi, pergratum mihi feceris —

spero item Scaevolae —, si, quem ad modum soles de ceteris rebus, cum ex te quaeruntur, sic de amicitia disputaris quid sentias, qualem existumes, quae praecepta des.

Scaevola. Mihi vero, atque id ipsum cum tecum agere conarer, Fannius antevortit: quam ob rem utrique nostrum gratum admodum feceris.

17 He consents;

V. *Laelius.* Ego vero non gravarer, si mihi ipse confiderem; nam et praeclara res est et sumus, ut dixit Fannius, otiosi. sed quis ego sum aut quae est in me facultas? doctorum est ista consuetudo eaque Graecorum, ut iis ponatur de quo disputent quamvis subito: magnum opus est egetque exercitatione non parva. quam ob rem quae disputari de amicitia possunt, ab eis censeo petatis, qui ista profitentur: ego vos hortari tantum possum ut amicitiam omnibus rebus humanis anteponatis; nihil est enim tam naturae aptum, tam conveniens ad res vel secundas vel adversas. sed
18 hoc primum sentio, nisi in bonis amicitiam esse non posse: neque id ad vivum reseco, ut illi, qui haec subtilius disserunt, fortasse vere, sed ad communem utilitatem parum; negant enim quemquam esse virum bonum nisi sapientem. sit ita sane: sed eam sapientiam interpretantur, quam adhuc mortalis nemo est consecutus, nos autem ea, quae sunt in usu vitaque communi, non ea, quae finguntur aut optantur, spectare debemus. numquam ego dicam C. Fabricium, M'. Curium, Ti. Coruncanium, quos sapientis nostri maiores iudicabant, ad istorum normam fuisse sapientis; qua re sibi habeant sapientiae nomen et invidiosum et obscurum, concedant ut viri boni fuerint. ne id quidem facient: negabunt id nisi sapienti posse con-

and, saying that friendship is possible only between the good, asserts the necessity of rational views of life.

cedi. agamus igitur pingui, ut aiunt, Minerva: qui ita 19
se gerunt, ita vivunt, ut eorum probetur fides, integritas,
aequitas, liberalitas, nec sit in eis ulla cupiditas, libido,
audacia, sintque magna constantia, ut ii fuerunt, modo
quos nominavi, hos viros bonos, ut habiti sunt, sic etiam
appellandos putemus, quia sequantur, quantum homines
possunt, naturam optumam bene vivendi ducem. sic
enim mihi perspicere videor, ita natos esse nos, ut inter
omnis esset societas quaedam, maior autem, ut quisque
proxime accederet. itaque cives potiores quam peregrini,
propinqui quam alieni: cum his enim amicitiam
natura ipsa peperit, sed ea non satis habet firmitatis;
namque hoc praestat amicitia propinquitati, quod ex
propinquitate benevolentia tolli potest, ex amicitia non
potest; sublata enim benevolentia amicitiae nomen tollitur,
propinquitatis manet. quanta autem vis amicitiae 20
sit, ex hoc intellegi maxime potest, quod ex infinita societate
generis humani, quam conciliavit ipsa natura, ita
contracta res est et adducta in angustum, ut omnis caritas
aut inter duos aut inter paucos iungeretur.

The foundation of friendship is virtue,

VI. Est enim amicitia nihil aliud nisi
omnium divinarum humanarumque rerum
cum benevolentia et caritate consensio: qua quidem haud
scio an excepta sapientia nihil melius homini sit a dis inmortalibus
datum. divitias alii praeponunt, bonam alii
valetudinem, alii potentiam, alii honores, multi etiam
voluptates: beluarum hoc quidem extremum, illa autem
superiora caduca et incerta, posita non tam in consiliis
nostris quam in fortunae temeritate; qui autem in virtute
summum bonum ponunt, praeclare illi quidem, sed
haec ipsa virtus amicitiam et gignit et continet, nec
sine virtute amicitia esse ullo pacto potest. iam vir- 21

tutem ex consuetudine vitae sermonisque nostri interpretemur nec eam, ut quidam docti, verborum magnificentia metiamur virosque bonos eos, qui habentur, numeremus, Paulos, Catones, Galos, Scipiones, Philos: his communis vita contenta est, eos autem omittamus, qui omnino nusquam reperiuntur.

22 its efficacy universal, talis igitur inter viros amicitia tantas opportunitates habet, quantas vix queo dicere. principio qui potest esse "vita vitalis," ut ait Ennius, quae non in amici mutua benevolentia conquiescit? quid dulcius quam habere quicum omnia audeas sic loqui ut tecum? qui esset tantus fructus in prosperis rebus, nisi haberes qui illis aeque ac tu ipse gauderet? adversas vero ferre difficile esset sine eo, qui illas gravius etiam quam tu ferret. denique ceterae res, quae expetuntur, opportunae sunt singulae rebus fere singulis, divitiae, ut utare, opes, ut colare, honores, ut laudere, voluptates, ut gaudeas, valetudo, ut dolore careas et muneribus fungare corporis: amicitia res plurimas continet; quoquo te verteris praesto est, nullo loco excluditur, numquam intempestiva, numquam molesta est; itaque non aqua, non igni, ut aiunt, locis pluribus utimur quam amicitia. neque ego nunc de volgari aut de mediocri, quae tamen ipsa et delectat et prodest, sed de vera et perfecta loquor, qualis eorum, qui pauci nominantur, fuit; nam et secundas res splendidiores facit amicitia et adversas partiens communicansque leviores.

23 and its benefits permanent. VII. Cumque plurimas et maximas commoditates amicitia contineat, tum illa nimirum praestat omnibus, quod bonam spem praelucet in posterum nec debilitari animos aut cadere patitur; verum etiam amicum qui intuetur, tamquam exemplar

aliquod intuetur sui. quocirca et absentes adsunt et egentes abundant et inbecilli valent et, quod difficilius dictu est, mortui vivunt: tantus eos honos, memoria, desiderium prosequitur amicorum; ex quo illorum beata mors videtur, horum vita laudabilis. quod si exemeris ex rerum natura benevolentiae coniunctionem, nec domus ulla nec urbs stare poterit, ne agri quidem cultus permanebit. id si minus intellegitur, quanta vis amicitiae concordiaeque sit, ex dissensionibus atque ex discordiis perspici potest: quae enim domus tam stabilis, quae tam firma civitas est, quae non odiis et discidiis funditus possit everti? ex quo quantum boni sit in amicitia iudicari potest. Agrigentinum quidem doc- 24 tum quendam virum carminibus Graecis vaticinatum ferunt, quae in rerum natura totoque mundo constarent quaeque moverentur, ea contrahere amicitiam, dissipare discordiam; atque hoc quidem omnes mortales et intellegunt et re probant. itaque, si quando aliquod officium exstitit amici in periculis aut adeundis aut communicandis, quis est qui id non maximis efferat laudibus? qui clamores tota cavea nuper in hospitis et amici mei M. Pacuvii nova fabula! cum, ignorante rege uter Orestes *esset*, *Pylades* Orestem se esse diceret, ut pro illo necaretur, Orestes autem, ita ut erat, Orestem se esse perseveraret. stantes plaudebant in re ficta: quid arbitramur in vera facturos fuisse? facile indícabat ipsa natura vim suam, cum homines, quod facere ipsi non possent, id recte fieri in altero iudicarent.

Hactenus mihi videor de amicitia quid sentirem potuisse dicere: si qua praeterea sunt—credo autem esse multa,—ab iis, si videbitur, qui ista disputant, quaeritote.

25 *Fann.* Nos vero a te potius: quamquam etiam ab istis saepe quaesivi et audivi non invitus equidem, sed aliud quoddam filum orationis tuae.

Scaev. Tum magis id diceres, Fanni, si nuper in hortis Scipionis, cum est de re publica disputatum, adfuisses: qualis tum patronus iustitiae fuit contra accuratam orationem Phili!

Fann. Facile id quidem fuit iustitiam iustissimo viro defendere.

Scaev. Quid amicitiam? nonne facile ei, qui ob eam summa fide, constantia iustitiaque servatam maximam gloriam ceperit?

The foundation of friendship is not a sense of want,

26 VIII. *Lael.* Vim hoc quidem est adferre: quid enim refert qua me ratione cogatis? cogitis certe; studiis enim generorum, praesertim in re bona, cum difficile est tum ne aequum quidem obsistere. saepissime igitur mihi de amicitia cogitanti maxime illud considerandum videri solet, utrum propter imbecillitatem atque inopiam desiderata sit amicitia, ut dandis recipiendisque meritis, quod quisque minus per se ipse posset, id acciperet ab alio vicissimque redderet, an esset hoc quidem proprium amicitiae, sed antiquior et pulchrior et magis a natura ipsa profecta alia causa: amor enim, ex quo amicitia nominata est, princeps est ad benevolentiam coniungendam; nam utilitates quidem etiam ab iis percipiuntur saepe, qui simulatione amicitiae coluntur et observantur temporis causa; in amicitia autem nihil fictum est, nihil simulatum, et, quicquid est, id est verum et voluntarium. 27 quapropter a natura mihi videtur potius quam ab indigentia orta amicitia, adplicatione magis animi cum quodam sensu

but a perception of virtuous and lovable qualities in another.

amandi quam cogitatione quantum illa res utilitatis esset
habitura. quod quidem quale sit etiam in bestiis quibusdam
animadverti potest, quae ex se natos ita amant
ad quoddam tempus et ab eis ita amantur, ut facile earum
sensus adpareat: quod in homine multo est evidentius,
primum ex ea caritate, quae est inter natos et parentes,
quae dirimi nisi detestabili scelere non potest, deinde
cum similis sensus exstitit amoris, si aliquem nacti sumus,
cuius cum moribus et natura congruamus, quod in
eo quasi lumen aliquod probitatis et virtutis perspicere
videamur. nihil est enim virtute amabilius, nihil quod 28
magis adliciat ad diligendum, quippe cum propter virtutem
et probitatem etiam eos, quos numquam vidimus,
quodam modo diligamus. quis est qui C. Fabricii,
M'. Curii non cum caritate aliqua benevola memoriam
usurpet, quos numquam viderit? quis autem est qui
Tarquinium Superbum, qui Sp. Cassium, Sp. Maelium
non oderit? cum duobus ducibus de imperio in Italia
est decertatum, Pyrrho et Hannibale: ab altero propter
probitatem eius non nimis alienos animos habemus, alterum
propter crudelitatem semper haec civitas oderit.

IX. Quod si tanta vis probitatis est, ut eam vel in eis, 29
quos numquam vidimus, vel, quod maius est, in hoste
etiam diligamus, quid mirum est, si animi hominum
moveantur, cum eorum, quibuscum usu coniuncti esse
possunt, virtutem et bonitatem perspicere videantur?
quamquam confirmatur amor et beneficio
accepto et studio perspecto et consuetudine
adiuncta, quibus rebus ad illum primum
motum animi et amoris adhibitis admirabilis quaedam
exardescit benevolentiae magnitudo; quam si qui putant
ab inbecillitate proficisci, ut sit per quem adsequatur

Kind services strengthen love, but can not produce it.

quod quisque desideret, humilem sane relinquunt et minime generosum, ut ita dicam, ortum amicitiae, quam ex inopia atque indigentia natam volunt: quod si ita esset, ut quisque minimum esse in se arbitraretur, ita ad
30 amicitiam esset aptissimus, quod longe secus est. ut enim quisque sibi plurimum confidit et ut quisque maxime virtute et sapientia sic munitus est, ut nullo egeat suaque omnia in se ipso posita iudicet, ita in amicitiis expetendis colendisque maxime excellit. quid enim? Africanus indigens mei? minime hercule! ac ne ego quidem illius: sed ego admiratione quadam virtutis eius, ille vicissim opinione fortasse non nulla, quam de meis moribus habebat, me dilexit; auxit benevolentiam consuetudo. sed quamquam utilitates multae et magnae consecutae sunt, non sunt tamen ab earum spe causae
31 diligendi profectae; ut enim benefici liberalesque sumus, non ut exigamus gratiam—neque enim beneficium faeneramur,—sed natura propensi ad liberalitatem sumus, sic amicitiam non spe mercedis adducti, sed quod omnis eius fructus in ipso amore inest, expetendam putamus.
32 ab his, qui pecudum ritu ad voluptatem omnia referunt, longe dissentiunt, nec mirum; nihil enim altum, nihil magnificum ac divinum suspicere possunt, qui suas omnis cogitationes abiecerunt in rem tam humilem tamque contemptam. quam ob rem hos quidem ab hoc sermone removeamus, ipsi autem intellegamus natura gigni sensum diligendi et benevolentiae caritatem facta significatione probitatis: quam qui adpetiverunt, adplicant se et propius admovent, ut et usu eius, quem diligere coeperunt, fruantur et moribus; sintque pares in amore et aequales propensioresque ad bene merendum quam ad reposcendum, atque haec inter eos sit honesta certa-

tio. sic et utilitates ex amicitia maximae capientur et erit eius ortus a natura quam ab inbecillitate gravior et verior; nam si utilitas amicitias conglutinaret, eadem commutata dissolveret, sed quia natura mutari non potest, idcirco verae amicitiae sempiternae sunt. ortum quidem amicitiae videtis, nisi quid ad haec forte voltis.

Fann. Tu vero perge, Laeli; pro hoc enim, qui minor est natu, meo iure respondeo.

Scaev. Recte tu quidem: quam ob rem audiamus. 33

Enduring friendships are rare for many reasons,

X. *Lael.* Audite vero, optumi viri, ea, quae saepissime inter me et Scipionem de amicitia disserebantur: quamquam ille quidem nihil difficilius esse dicebat quam amicitiam usque ad extremum vitae diem permanere; nam vel ut non idem expediret incidere saepe, vel ut de re publica non idem sentiretur; mutari etiam mores hominum saepe dicebat, alias adversis rebus, alias aetate ingravescente. atque earum rerum exemplum ex similitudine capiebat ineuntis aetatis, quod summi puerorum amores saepe
una cum praetexta toga ponerentur; sin autem ad adu- 34
lescentiam perduxissent, dirimi tamen interdum contentione vel uxoriae condicionis vel commodi alicuius, quod idem adipisci uterque non posset. quod si qui longius in amicitia provecti essent, tamen saepe labefactari, si in honoris contentionem incidissent; pestem enim nullam maiorem esse amicitiis quam in plerisque pecuniae cupiditatem, in optimis quibusque honoris certamen et gloriae, ex quo inimicitias maximas saepe inter amicis-
simos exstitisse. magna etiam discidia et 35
plerumque iusta nasci, cum aliquid ab amicis, quod rectum non esset, postularetur, ut aut libidinis ministri aut adiutores essent

but especially from the demands which friends make upon one another.

ad iniuriam, quod qui recusarent, quamvis honeste id facerent, ius tamen amicitiae deserere arguerentur ab iis, quibus obsequi nollent; illos autem, qui quidvis ab amico auderent postulare, postulatione ipsa profiteri omnia se amici causa esse facturos; eorum querella inveterata non modo familiaritates exstingui solere, sed odia etiam gigni sempiterna: haec ita multa quasi fata inpendere amicitiis, ut omnia subterfugere non modo sapientiae, sed etiam felicitatis diceret sibi videri.

How far does friendship enjoin us to comply with the desires of friends?

36 XI. Quam ob rem id primum videamus, si placet, quatenus amor in amicitia progredi debeat. numne, si Coriolanus habuit amicos, ferre contra patriam arma illi cum Coriolano debuerunt? num Viscellinum amici regnum adpetentem, num Maelium debuerunt iuvare? 37 Tiberium quidem Gracchum rem publicam vexantem a Q. Tuberone aequalibusque amicis derelictum videbamus. at C. Blossius Cumanus, hospes familiae vestrae, Scaevola, cum ad me, quod aderam Laenati et Rupilio consulibus in consilio, deprecatum venisset, hanc ut sibi ignoscerem causam adferebat, quod tanti Ti. Gracchum fecisset, ut quicquid ille vellet sibi faciendum putaret. tum ego "etiamne," inquam "si te in Capitolium faces ferre vellet?" "numquam" inquit "voluisset id quidem, sed, si voluisset, paruissem." videtis quam nefaria vox! et hercule ita fecit, vel plus etiam quam dixit; non enim paruit ille Ti. Gracchi temeritati, sed praefuit, nec se comitem illius furoris, sed ducem praebuit. itaque hac amentia quaestione nova perterritus in Asiam profugit, ad hostis se contulit, poenas rei publicae gravis iustasque persolvit. nulla est igitur excusatio peccati, si amici causa

Examples of Gracchus,

peccaveris; nam, cum conciliatrix amicitiae virtutis
opinio fuerit, difficile est amicitiam manere, si a virtute
defeceris. quod si rectum statuerimus vel concedere 38
amicis quicquid velint vel impetrare ab iis quicquid velimus,
perfecta quidem sapientia si simus, nihil habeat
res vitii, sed loquimur de iis amicis, qui ante oculos sunt,
quos vidimus aut de quibus memoriam accepimus, quos
novit vita communis: ex hoc numero nobis exempla sumenda
sunt, et eorum quidem maxime, qui ad sapientiam
proxume accedunt. videmus Aemilium 39
of Fabricius, and others.
Luscino familiarem fuisse—sic a patribus
accepimus,—bis una consules, collegas in censura;
tum et cum iis et inter se coniunctissimos fuisse
M'. Curium, Ti. Coruncanium memoriae proditum est:
igitur ne suspicari quidem possumus quemquam horum
ab amico quippiam contendisse, quod contra fidem, contra
ius iurandum, contra rem publicam esset. nam hoc
quidem in talibus viris quid attinet dicere, si contendisset,
impetraturum non fuisse? cum illi sanctissimi
viri fuerint, aeque autem nefas sit tale aliquid et facere
rogatum et rogare. at vero Ti. Gracchum sequebantur
C. Carbo, C. Cato, et minime tum quidem Gaius frater,
nunc idem acerrimus.

XII. Haec igitur lex in amicitia sanciatur, 40
We must not ask or do anything disgraceful.
ut neque rogemus res turpis nec
faciamus rogati; turpis enim excusatio est
et minime accipienda cum in ceteris peccatis, tum si
quis contra rem publicam se amici causa fecisse fateatur.
etenim eo loco, Fanni et Scaevola, locati sumus,
ut nos longe prospicere oporteat futuros casus rei publicae:
deflexit iam aliquantulum de spatio curriculoque
consuetudo maiorum. Ti. Gracchus regnum occupare 41

conatus est, vel regnavit is quidem paucos menses: num quid simile populus Romanus audierat aut viderat? hunc etiam post mortem secuti amici et propinqui quid in P. Scipione effecerint sine lacrimis non queo dicere. nam Carbonem, quocumque modo potuimus, propter recentem poenam Ti. Gracchi sustinuimus; de C. Gracchi autem tribunatu quid exspectem non lubet augurari: serpit deinde res, quae proclivius ad perniciem, cum semel coepit, labitur. videtis in tabella iam ante quanta sit facta labes, primo Gabinia lege, biennio autem post Cassia: videre iam videor populum a senatu disiunctum, multitudinis arbitrio res maximas agi; plures enim discent, quem ad modum haec fiant, quam quem ad modum

42 If evil men had no associates, the state could receive no harm;

his resistatur. quorsum haec? quia sine sociis nemo quicquam tale conatur. praecipiendum est igitur bonis ut, si in eius modi amicitias ignari casu aliquo inciderint, ne existiment ita se adligatos, ut ab amicis in magna aliqua re publica peccantibus non discedant, inprobis autem poena statuenda est, nec vero minor iis, qui secuti erunt alterum, quam iis, qui ipsi fuerint inpietatis duces. quis clarior in Graecia Themistocle? quis potentior? qui cum imperator bello Persico servitute Graeciam liberavisset propterque invidiam in exsilium expulsus esset, ingratae patriae iniuriam non tulit, quam ferre debuit: fecit idem quod viginti annis ante apud nos fecerat Coriolanus. his adiutor contra patriam inventus est nemo; itaque mortem sibi uterque conscivit.

43 therefore good men should know that friendship is no excuse for evil-doing.

qua re talis inproborum consensio non modo excusatione amicitiae tegenda non est, sed potius supplicio omni vindicanda est, ut ne quis concessum putet amicum

vel bellum patriae inferentem sequi: quod quidem, ut
res ire coepit, haud scio an aliquando futurum sit; mihi
autem non minori curae est, qualis res publica post mortem
meam futura, quam qualis hodie sit.

Though friendship requires us to do for a friend, and perhaps suffer with him,

XIII. Haec igitur prima lex amicitiae 44
sanciatur, ut ab amicis honesta petamus,
amicorum causa honesta faciamus, ne exspectemus
quidem, dum rogemur, studium
semper adsit, cunctatio absit, consilium verum dare audeamus
libere. plurimum in amicitia amicorum bene
suadentium valeat auctoritas, eaque et adhibeatur ad
monendum non modo aperte, sed etiam acriter, si res
postulabit, et adhibitae pareatur. nam quibusdam, quos 45
audio sapientis habitos in Graecia, placuisse opinor mirabilia
quaedam—sed nihil est, quod illi non persequantur
argutiis:—partim fugiendas esse nimias amicitias,
ne necesse sit unum sollicitum esse pro pluribus; satis
superque esse sibi suarum cuique rerum, alienis nimis
inplicari molestum esse; commodissimum esse quam
laxissimas habenas habere amicitiae, quas vel adducas
cum velis vel remittas; caput enim esse ad beate vivendum
securitatem, qua frui non possit animus, si tamquam
parturiat unus pro pluribus. alios autem dicere 46
aiunt multo etiam inhumanius—quem locum breviter
paulo ante perstrinxi—praesidii adiumentique causa, non
benevolentiae neque caritatis, amicitias esse expetendas;
itaque, ut quisque minimum firmitatis haberet minimumque
virium, ita amicitias adpetere maxime: ex eo
fieri ut mulierculae magis amicitiarum praesidia quaerant
quam viri et inopes quam opulenti et calamitosi
quam ii, qui putantur beati. o praeclaram sapientiam! 47
solem enim e mundo tollere videntur qui amicitiam e

yet it is not to be discarded, any more than virtue, because its practice brings occasional suffering.

vita tollunt, qua nihil a dis inmortalibus melius habemus, nihil iucundius. quae est enim ista securitas? specie quidem blanda, sed reapse multis locis repudianda; neque enim est consentaneum ullam honestam rem actionemve, ne sollicitus sis, aut non suscipere aut susceptam deponere. quod si curam fugimus, virtus fugienda est, quae necesse est cum aliqua cura res sibi contrarias aspernetur atque oderit, ut bonitas malitiam, temperantia libidinem, ignaviam fortitudo. itaque videas rebus iniustis iustos maxime dolere, inbellibus fortis, flagitiosis modestos. ergo hoc proprium est animi bene constituti, et laetari bonis rebus et dolere contrariis.

48 quam ob rem, si cadit in sapientem animi dolor, qui profecto cadit, nisi ex eius animo exstirpatam humanitatem arbitramur, quae causa est cur amicitiam funditus tollamus e vita, ne aliquas propter eam suscipiamus molestias? quid enim interest motu animi sublato non dico inter pecudem et hominem, sed inter hominem et truncum aut saxum aut quidvis generis eiusdem? neque enim sunt isti audiendi, qui virtutem duram et quasi ferream esse quandam volunt: quae quidem est cum multis in rebus tum in amicitia tenera atque tractabilis, ut et bonis amici quasi diffundatur et incommodis contrahatur. quam ob rem angor iste, qui pro amico saepe capiendus est, non tantum valet, ut tollat e vita amicitiam, non plus quam ut virtutes, quia non nullas curas et molestias adferunt, repudientur.

Friendship arises from the perception of kindred virtues,

XIV. Cum autem contrahat amicitiam, ut supra dixi, si qua significatio virtutis eluceat, ad quam se similis animus adplicet et adiungat, id cum contigit, amor exoriatur ne-

cesse est. quid enim tam absurdum quam delectari 49
multis inanibus rebus, ut honore, ut gloria, ut aedificio, ut vestitu cultuque corporis; animante virtute praedito, eo qui vel amare vel, ut ita dicam, redamare possit, non admodum delectari? nihil est enim remuneratione benevolentiae, nihil vicissitudine studiorum officiorumque iucundius. quid? si illud etiam addimus, 50
quod recte addi potest, nihil esse quod ad se rem ullam tam inliciat et tam trahat quam ad amicitiam similitudo, concedetur profecto verum esse, ut bonos boni diligant adsciscantque sibi quasi propinquitate coniunctos atque natura; nihil est enim adpetentius similium sui nec rapacius quam natura. quam ob rem hoc quidem, Fanni et Scaevola, constet, ut opinor, bonis inter bonos quasi necessariam benevolentiam, qui est amicitiae fons a natura constitutus. sed eadem bonitas etiam ad multitudinem pertinet; non enim est inhumana virtus neque inmunis neque superba, quae etiam populos universos tueri eisque optume consulere soleat, quod non faceret profecto, si a caritate volgi abhorreret. atque etiam 51
mihi quidem videntur, qui utilitatis causa fingunt amicitias, amabilissimum nodum amicitiae tollere; non enim tam utilitas parta per amicum quam amici amor ipse delectat, tumque illud fit, quod ab amico est profectum, iucundum, si cum studio est profectum, tantumque abest ut amicitiae propter indigentiam colantur, ut ii, qui opibus et copiis maximeque virtute, in qua plurimum est praesidii, minime alterius indigent, liberalissimi sint et beneficentissimi. atque haud sciam an ne opus sit quidem nihil umquam omnino deesse amicis: ubi enim studia nostra viguissent, si numquam consilio, numquam

and finds delight in the interchange of kind services.

opera nostra nec domi nec militiae Scipio eguisset? non igitur utilitatem amicitia, sed utilitas amicitiam secuta est.

Friendship is the most lasting, and therefore the greatest, of earthly advantages.

52 XV. Non ergo erunt homines deliciis diffluentes audiendi, si quando de amicitia, quam nec usu nec ratione habent cognitam, disputabunt; nam quis est, proh deorum fidem atque hominum, qui velit, ut neque diligat quemquam nec ipse ab ullo diligatur, circumfluere omnibus copiis atque in omnium rerum abundantia vivere? haec enim est tyrannorum vita, nimirum in qua nulla fides, nulla caritas, nulla stabilis benevolentiae potest esse fiducia, omnia semper suspecta atque sollicita,
53 nullus locus amicitiae; quis enim aut eum diligat, quem metuat, aut eum, a quo se metui putet? coluntur tamen simulatione dum taxat ad tempus: quod si forte, ut fit plerumque, ceciderunt, tum intellegitur quam fuerint inopes amicorum; quod Tarquinium dixisse ferunt, tum [exsulantem] se intellexisse, quos fidos amicos habuisset, quos infidos, cum iam neutris gratiam referre posset:
54 quamquam miror illa superbia et inportunitate si quemquam amicum habere potuit. atque ut huius, quem dixi, mores veros amicos parere non potuerunt, sic multorum opes praepotentium excludunt amicitias fidelis: non enim solum ipsa Fortuna caeca est, sed eos etiam plerumque efficit caecos, quos conplexa est; itaque efferuntur fere fastidio et contumacia, neque quicquam insipiente fortunato intolerabilius fieri potest. atque hoc quidem videre licet, eos, qui antea commodis fuerint moribus, imperio, potestate, prosperis rebus inmutari,
55 sperni ab iis veteres amicitias, indulgeri novis. quid autem stultius quam, cum plurimum copiis, facultatibus, opibus possint, cetera parare, quae parantur pecunia,

equos, famulos, vestem egregiam, vasa pretiosa, amicos non parare, optumam et pulcherrimam vitae, ut ita dicam, supellectilem? etenim cetera cum parant, cui parent nesciunt nec cuius causa laborent; eius enim est istorum quidque, qui vincit viribus: amicitiarum sua cuique permanet stabilis et certa possessio, ut, etiam si illa maneant, quae sunt quasi dona Fortunae, tamen vita inculta et deserta ab amicis non possit esse iucunda. sed haec hactenus.

Three opinions of the limits of friendship: (a) to regard friends as we do ourselves;

XVI. Constituendi autem sunt, qui 56
sint in amicitia fines et quasi termini deligendi,
de quibus tris video sententias ferri,
quarum nullam probo: unam, ut eodem
modo erga amicum adfecti simus quo erga nosmet ipsos,
alteram, ut nostra in amicos benevolentia illorum
erga nos benevolentiae pariter aequaliterque respondeat,
tertiam, ut, quanti quisque se ipse facit, tanti fiat
ab amicis. harum trium sententiarum nulli prorsus 57
adsentior: nec enim illa prima vera est, ut, quem ad
modum in se quisque, sic in amicum sit animatus; quam
multa enim, quae nostra causa numquam faceremus,
facimus [causa] amicorum! precari ab indigno, supplicare,
tum acerbius in aliquem invehi insectarique vehementius,
quae in nostris rebus non satis honeste, in amicorum
fiunt honestissime; multaeque res sunt, in quibus
de suis commodis viri boni multa detrahunt detrahique
patiuntur, ut iis amici potius quam ipsi fruantur. altera 58
sententia est, quae definit amicitiam paribus
officiis ac voluntatibus. hoc quidem est
nimis exigue et exiliter ad calculos vocare
amicitiam, ut par sit ratio acceptorum et datorum: divitior
mihi et adfluentior videtur esse vera amicitia nec

(b) to regard them as they do us;

observare restricte ne plus reddat quam acceperit; neque enim verendum est ne quid excidat aut ne quid in terram defluat aut ne plus aequo quid in amicitiam congeratur.

(*c*) to require a love based on our estimate of ourselves.

59 tertius vero ille finis deterrumus, ut, quanti quisque se ipse faciat, tanti fiat ab amicis; saepe enim in quibusdam aut animus abiectior est aut spes amplificandae fortunae fractior: non est igitur amici talem esse in eum, qualis ille in se est, sed potius eniti et efficere, ut amici iacentem animum excitet inducatque *in* spem cogitationemque meliorem. alius igitur finis verae amicitiae constituendus est, si prius, quid maxime reprehendere Scipio solitus sit, dixero: negabat ullam vocem inimiciorem amicitiae potuisse reperiri quam eius, qui dixisset ita amare oportere, ut si aliquando esset osurus; nec vero se adduci posse, ut hoc, quem ad modum putaretur, a Biante dictum esse crederet, qui sapiens habitus esset unus e septem: inpuri cuiusdam aut ambitiosi aut omnia ad suam potentiam revocantis esse sententiam. quonam enim modo quisquam amicus esse poterit ei, cui se putabit inimicum esse posse? quin etiam necesse erit cupere et optare ut quam saepissime peccet amicus, quo pluris det sibi tamquam ansas ad reprehendendum; rursus autem recte factis commodisque
60 amicorum [necesse erit] angi, dolere, invidere. qua re hoc quidem praeceptum, cuiuscumque est, ad tollendam amicitiam valet: illud potius praecipiundum fuit, ut eam diligentiam adhiberemus in amicitiis comparandis, ut ne quando amare inciperemus eum, quem aliquando odisse possemus. quin etiam si minus felices in deligendo fuissemus, ferendum id Scipio potius quam inimicitiarum tempus cogitandum putabat.

61 XVII. His igitur finibus utendum arbitror, ut, cum

Friendship requires unanimity of desires and plans;

therefore only those must be chosen as friends who are steadfast and true,

emendati mores amicorum sint, tum sit
inter eos omnium rerum, consiliorum, voluntatum
sine ulla exceptione communitas,
ut etiam, si qua fortuna acciderit ut minus iustae amicorum
voluntates adiuvandae sint, in quibus eorum aut
caput agatur aut fama, declinandum de via sit, modo ne
summa turpitudo sequatur; est enim quatenus amicitiae
dari venia possit. nec vero neglegenda est fama, nec
mediocre telum ad res gerendas existimare oportet benevolentiam
civium, quam blanditiis et adsentando conligere
turpe est: virtus, quam sequitur caritas, minime
repudianda est. sed—saepe enim redeo ad Scipionem, 62
cuius omnis sermo erat de amicitia—querebatur, quod
omnibus in rebus homines diligentiores essent: capras
et ovis quot quisque haberet dicere posse, amicos quot
haberet non posse dicere; et in illis quidem
parandis adhibere curam, in amicis deligendis
neglegentis esse nec habere quasi
signa quaedam et notas, quibus eos, qui ad
amicitiam essent idonei, iudicarent. sunt
igitur firmi et stabiles et constantes eligendi, cuius generis
est magna penuria; et iudicare difficile est sane nisi
expertum, experiundum autem est in ipsa amicitia: ita
praecurrit amicitia iudicium tollitque experiundi potestatem.
est igitur prudentis sustinere ut cursum, sic impe- 63
tum benevolentiae, quo utamur quasi equis temptatis sic
amicitia, aliqua parte periclitatis moribus amicorum.
quidam saepe in parva pecunia perspiciuntur quam sint
leves, quidam autem, quos parva movere non potuit,
cognoscuntur in magna; sin vero erunt aliqui reperti
qui pecuniam praeferre amicitiae sordidum existiment,
ubi eos inveniemus, qui honores, magistratus, imperia,

potestates, opes amicitiae non anteponant, ut, cum ex altera parte proposita haec sint, ex altera ius amicitiae, non multo illa malint? inbecilla enim est natura ad contemnendam potentiam; quam etiam si neglecta amicitia consecuti sint, obscuratum iri arbitrantur, quia non sine 64 magna causa sit neglecta amicitia. itaque verae amicitiae difficillime reperiuntur in iis, qui in honoribus reque publica versantur: ubi enim istum invenias, qui honorem amici anteponat suo? quid? haec ut omittam, quam graves, quam difficiles plerisque videntur calamitatum societates! ad quas non est facile inventu qui descendant. quamquam Ennius recte

amicus certus in re incerta cernitur,

tamen haec duo levitatis et infirmitatis plerosque convincunt, aut si in bonis rebus contemnunt aut in malis deserunt. qui igitur utraque in re gravem, constantem, stabilem se in amicitia praestiterit, hunc ex maxime raro genere hominum iudicare debemus et paene divino.

and whose friendship rests on loyalty and single-mindedness of character.

65 XVIII. Firmamentum autem stabilitatis constantiaeque est eius, quam in amicitia quaerimus, fides; nihil est enim stabile, quod infidum est. simplicem praeterea et communem et consentientem, id est, qui rebus isdem moveatur, elegi par est, quae omnia pertinent ad fidelitatem; neque enim fidum potest esse multiplex ingenium et tortuosum, neque vero, qui non isdem rebus movetur naturaque consentit, aut fidus aut stabilis potest esse. addendum eodem est, ut ne criminibus aut inferendis delectetur aut credat oblatis, quae pertinent omnia ad eam, quam iam dudum tracto, constantiam. ita fit verum illud, quod initio dixi, amicitiam nisi inter bonos

esse non posse; est enim boni viri, quem eundem sapientem licet dicere, haec duo tenere in amicitia; primum, ne quid fictum sit neve simulatum; aperte enim vel odisse magis ingenui est quam fronte occultare sententiam; deinde non solum ab aliquo adlatas criminationes repellere, sed ne ipsum quidem esse suspiciosum, semper aliquid existimantem ab amico esse violatum. accedat 66 huc suavitas quaedam oportet sermonum atque morum, haud quaquam mediocre condimentum amicitiae. tristitia autem et in omni re severitas habet illa quidem gravitatem, sed amicitia remissior esse debet et liberior et dulcior et ad omnem comitatem facilitatemque proclivior.

Relation of old friendships to new.

XIX. Exsistit autem hoc loco quaedam 67 quaestio subdifficilis, num quando amici novi, digni amicitia, veteribus sint anteponendi, ut equis vetulis teneros anteponere solemus: indigna homine dubitatio! non enim debent esse amicitiarum, sicut aliarum rerum, satietates: veterrima quaeque, ut ea vina, quae vetustatem ferunt, esse debet suavissima, verumque illud est, quod dicitur, multos modios salis simul edendos esse, ut amicitiae munus expletum sit. novitates 68 autem, si spem adferunt ut tamquam in herbis non fallacibus fructus adpareat, non sunt illae quidem repudiandae, vetustas tamen suo loco conservanda; maxima est enim vis vetustatis et consuetudinis. quin ipso equo, cuius modo feci mentionem, si nulla res inpediat, nemo est quin eo, quo consuevit, libentius utatur quam intractato et novo; nec vero in hoc, quod est animal, sed in iis etiam, quae sunt inanima, consuetudo valet, cum locis ipsis delectemur, montuosis etiam et silvestribus, in quibus diutius commorati sumus.

Sed maximum est in amicitia parem esse inferiori; 69

Bearing toward inferiors in position or fortune.

saepe enim excellentiae quaedam sunt, qualis erat Scipionis in nostro, ut ita dicam, grege: numquam se ille Philo, numquam Rupilio, numquam Mummio anteposuit, numquam inferioris ordinis amicis; Quintum vero Maximum fratrem, egregium virum omnino, sibi nequaquam parem, quod is anteibat aetate, tamquam superiorem colebat suosque omnis
70 per se esse ampliores volebat. quod faciendum imitandumque est omnibus, ut, si quam praestantiam virtutis, ingenii, fortunae consecuti sint, impertiant ea suis communicentque cum proximis; ut, si parentibus nati sint humilibus, si propinquos habeant inbecilliores vel animo vel fortuna, eorum augeant opes eisque honori sint et dignitati; ut in fabulis, qui aliquamdiu propter ignorationem stirpis et generis in famulatu fuerunt, cum cogniti sunt et aut deorum aut regum filii inventi, retinent tamen caritatem in pastores, quos patres multos annos esse duxerunt: quod est multo profecto magis in veris patribus certisque faciendum; fructus enim ingenii et virtutis omnisque praestantiae tum maximus capitur, cum in proximum quemque confertur.

71 XX. Ut igitur ii, qui sunt in amicitiae coniunctionisque necessitudine superiores, exaequare se cum inferioribus debent, sic inferiores non dolere se a suis aut ingenio aut fortuna aut dignitate superari; quorum plerique aut queruntur semper aliquid aut etiam exprobrant, eoque magis, si habere se putant quod officiose et amice et cum labore aliquo suo factum queant dicere: odiosum sane genus hominum officia exprobrantium, quae meminisse debet is, in quem conlata sunt, non commemorare
72 qui contulit. quam ob rem, ut ii, qui superiores sunt, submittere se debent in amicitia, sic quodam modo in-

feriores extollere. sunt enim quidam, qui molestas amicitias faciunt, cum ipsi se contemni putant; quod non fere contingit nisi iis, qui etiam contemnendos se arbitrantur, qui hac opinione non modo verbis, sed etiam opere levandi sunt. tantum autem cuique tribuendum, 73 primum, quantum ipse efficere possis, deinde etiam, quantum ille, quem diligas atque adiuves, sustinere; non enim neque tu possis, quamvis excellas, omnis tuos ad honores amplissimos perducere, ut Scipio P. Rupilium potuit consulem efficere, fratrem eius Lucium non potuit. quod si etiam possis quidvis deferre ad alterum, videndum est tamen quid ille possit sustinere. omnino amicitiae conroboratis iam confirma- 74 tisque et ingeniis et aetatibus iudicandae sunt, nec, si qui ineunte aetate venandi aut pilae studiosi fuerunt, eos habere necessarios, quos tum eodem studio praeditos dilexerunt: isto enim modo nutrices et paedagogi iure vetustatis plurimum benevolentiae postulabunt: qui neglegendi quidem non sunt, sed alio quodam modo aestimandi. aliter amicitiae stabiles permanere non possunt; dispares enim mores disparia studia sequuntur, quorum dissimilitudo dissociat amicitias, nec ob aliam causam ullam boni inprobis, inprobi bonis amici esse non possunt nisi quod tanta est inter eos, quanta maxima potest esse, morum studiorumque distantia. recte etiam 75 praecipi potest in amicitiis, ne intemperata quaedam benevolentia, quod persaepe fit, inpediat magnas utilitates amicorum; nec enim, ut ad fabulas redeam, Troiam Neoptolemus capere potuisset, si Lycomedem, apud quem erat educatus, multis cum lacrimis iter suum inpedientem audire voluisset. et saepe incidunt magnae res, ut

Favors should be proportioned to the ability of the giver and the condition of the recipient.

discedendum sit ab amicis: quas qui inpedire volt, quod desiderium non facile ferat, is et infirmus est mollisque natura et ob eam ipsam causam in amicitia parum iustus.
76 atque in omni re considerandum est, et quid postules ab amico et quid patiare a te inpetrari.

In necessary ruptures of friendship, bitterness is to be avoided.

XXI. Est etiam quaedam calamitas in amicitiis dimittendis non numquam necessaria; iam enim a sapientium familiaritatibus ad volgaris amicitias oratio nostra delabitur. erumpunt saepe vitia amicorum tum in ipsos amicos, tum in alienos, quorum tamen ad amicos redundet infamia: tales igitur amicitiae sunt remissione usus eluendae et, ut Catonem dicere audivi, dissuendae magis quam discindendae, nisi quaedam ad modum intolerabilis iniuria exarserit, ut neque rectum neque honestum sit nec fieri possit ut non statim alienatio disiunctioque
77 faciunda sit. sin autem aut morum aut studiorum commutatio quaedam, ut fieri solet, facta erit aut in rei publicae partibus dissensio intercesserit—loquor enim iam, ut paulo ante dixi, non de sapientium, sed de communibus amicitiis,—cavendum erit ne non solum amicitiae depositae, sed etiam inimicitiae susceptae videantur; nihil enim est turpius quam cum eo bellum gerere, quocum familiariter vixeris. ab amicitia Q. Pompeii meo nomine se removerat, ut scitis, Scipio, propter dissensionem autem, quae erat in re publica, alienatus est a collega nostro Metello: utrumque egit graviter, auctori-
78 tate et offensione animi non acerba. quam ob rem primum danda opera est ne qua amicorum discidia fiant; sin tale aliquid evenerit, ut exstinctae potius amicitiae quam oppressae videantur. cavendum vero ne etiam in gravis inimicitias convertant se amicitiae, ex quibus

iurgia, maledicta, contumeliae gignuntur; quae tamen si tolerabiles erunt, ferundae sunt et hic honos veteri amicitiae tribuendus, ut is in culpa sit, qui faciat, non is, qui patiatur iniuriam.

Caution in the choice of friends.

Omnino omnium horum vitiorum atque incommodorum una cautio est atque una provisio, ut ne nimis cito diligere incipiant neve non dignos. digni autem sunt amicitia, quibus in 79 ipsis inest causa cur diligantur. rarum genus! et quidem omnia praeclara rara, nec quicquam difficilius quam reperire quod sit omni ex parte in suo genere perfectum. sed plerique neque in rebus humanis quicquam bonum norunt nisi quod fructuosum sit, et amicos tamquam pecudes eos potissimum diligunt, ex quibus sperant se maximum fructum esse capturos. ita pulcherrima illa 80 et maxime naturali carent amicitia per se et propter se expetita, nec ipsi sibi exemplo sunt, haec vis amicitiae et qualis et quanta sit; ipse enim se quisque diligit, non ut aliquam a se ipse mercedem exigat caritatis suae, sed quod per se quisque sibi carus est: quod nisi idem in amicitiam transferetur, verus amicus numquam reperietur; est enim is, qui est tamquam alter idem. quod si 81 hoc adparet in bestiis, volucribus nantibus agrestibus, cicuribus feris, primum ut se ipsae diligant—id enim pariter cum omni animante nascitur,—deinde ut requirant atque adpetant, ad quas se adplicent, eiusdem generis animantis, idque faciunt cum desiderio et cum quadam similitudine amoris humani, quanto id magis in homine fit natura, qui et se ipse diligit et alterum anquirit, cuius animum ita cum suo misceat, ut efficiat paene unum ex duobus.

XXII. Sed plerique perverse, ne dicam inpudenter, 82

Similarity of tastes and virtue are the bases of friendship,

habere talem amicum volunt, quales ipsi
esse non possunt, quaeque ipsi non tribuunt
amicis, haec ab iis desiderant. par est autem
primum ipsum esse virum bonum, tum
alterum similem sui quaerere. in talibus ea, quam iam
dudum tractamus, stabilitas amicitiae confirmari potest,
cum homines benevolentia coniuncti primum cupiditatibus
iis, quibus ceteri serviunt, imperabunt, deinde aequitate
iustitiaque gaudebunt omniaque alter pro altero
suscipiet neque quicquam umquam nisi honestum et rectum
alter ab altero postulabit, neque solum colent inter
se ac diligent, sed etiam verebuntur: nam maximum
ornamentum amicitiae tollit, qui ex ea tollit verecundiam.
83 itaque in iis perniciosus est error, qui existimant libidinum
peccatorumque omnium patere in amicitia licentiam:
virtutum amicitia adiutrix a natura data est, non
vitiorum comes, ut, quoniam solitaria non posset virtus
ad ea, quae summa sunt, pervenire, coniuncta et consociata
cum altera perveniret; quae si quos inter societas
aut est aut fuit aut futura est, eorum est habendus ad
summum naturae bonum optimus beatissimusque comitatus.
84 haec est, inquam, societas, in qua omnia insunt,
quae putant homines expetenda, honestas, gloria, tranquillitas
animi atque iucunditas, ut et cum haec adsint beata
vita sit et sine his esse non possit. quod cum optimum
maximumque sit, si id volumus adipisci, virtuti opera
danda est, sine qua nec amicitiam neque ullam rem expetendam
consequi possumus; ea vero neglecta qui se
amicos habere arbitrantur, tum se denique errasse sentiunt,
cum eos gravis aliqui casus experiri coegit.
85 quocirca—dicendum est enim saepius
—cum iudicaris, diligere oportet, non, cum

which one must carefully examine before choosing.

dilexeris, iudicare. sed cum multis in rebus neglegentia plectimur, tum maxime in amicis et diligendis et colendis; praeposteris enim utimur consiliis et acta agimus, quod vetamur vetere proverbio. nam inplicati ultro et citro vel usu diuturno vel etiam officiis repente in medio cursu amicitias exorta aliqua offensione disrumpimus.

Friendship is the one thing which all consider of value,

86 XXIII. Quo etiam magis vituperanda
est rei maxime necessariae tanta incuria;
una est enim amicitia in rebus humanis, de
cuius utilitate omnes uno ore consentiunt. a multis virtus
ipsa contemnitur et venditatio quaedam atque ostentatio
esse dicitur; multi divitias despiciunt, quos parvo
contentos tenuis victus cultusque delectat; honores vero,
quorum cupiditate quidam inflammantur, quam multi ita
contemnunt, ut nihil inanius, nihil esse levius existiment;
itemque cetera, quae quibusdam admirabilia videntur,
permulti sunt qui pro nihilo putent: de amicitia omnes
ad unum idem sentiunt, et ii, qui ad rem publicam se
contulerunt, et ii, qui rerum cognitione doctrinaque
delectantur, et ii, qui suum negotium gerunt otiosi, postremo
ii, qui se totos tradiderunt voluptatibus, sine amicitia
vitam esse nullam, si modo velint aliqua ex parte
liberaliter vivere. serpit enim nescio quo modo per 87
omnium vitas amicitia nec ullam aetatis degendae rationem
patitur esse expertem sui; quin etiam si quis asperitate
ea est et inmanitate naturae, congressus ut hominum
fugiat atque oderit, qualem fuisse Athenis Timonem nescio
quem accepimus, tamen is pati non possit, ut non anquirat
aliquem, apud quem evomat virus acerbitatis suae.
atque hoc maxime iudicaretur, si quid tale
posset contingere, ut aliquis nos deus ex hac
hominum frequentia tolleret et in solitudine uspiam con-

and as essential to happiness.

locaret atque ibi subpeditans omnium rerum, quas natura desiderat, abundantiam et copiam hominis omnino aspiciendi potestatem eriperet: quis tam esset ferreus qui eam vitam ferre posset cuique non auferret fructum
88 voluptatum omnium solitudo? verum ergo illud est, quod a Tarentino Archyta, ut opinor, dici solitum nostros senes commemorare audivi ab aliis senibus auditum: si quis in caelum ascendisset naturamque mundi et pulchritudinem siderum perspexisset, insuavem illam admirationem ei fore, quae iucundissima fuisset, si aliquem cui narraret habuisset. sic natura solitarium nihil amat semperque ad aliquod tamquam adminiculum adnititur, quod in amicissimo quoque dulcissimum est.

One of the most important and delicate parts of friendship is giving and taking advice and reproof;

XXIV. Sed cum tot signis eadem natura declaret quid velit, anquirat, desideret, tamen obsurdescimus nescio quo modo nec ea, quae ab ea monemur, audimus. est enim varius et multiplex usus amicitiae multaeque causae suspicionum offensionumque dantur, quas tum evitare, tum elevare, tum ferre sapientis est: una illa subeunda est offensio, ut et utilitas in amicitia et fides retineatur; nam et monendi amici saepe sunt et obiurgandi, et haec accipienda amice, cum benevole
89 fiunt. sed nescio quo modo verum est, quod in Andria familiaris meus dicit,

obsequium amicos, veritas odium parit.

molesta veritas, si quidem ex ea nascitur odium, quod est venenum amicitiae, sed obsequium multo molestius, quod peccatis indulgens praecipitem amicum ferri sinit; maxima autem culpa in eo, qui et veritatem aspernatur et in fraudem obsequio inpellitur. omni igitur hac in re

habenda ratio et diligentia est, primum ut monitio acer-
bitate, deinde ut obiurgatio contumelia careat; in obse-
quio autem, quoniam Terentiano verbo libenter utimur,
comitas adsit, adsentatio, vitiorum adiutrix, procul amo-
veatur, quae non modo amico, sed ne libero quidem digna
est; aliter enim cum tyranno, aliter cum amico vivitur.
cuius autem aures clausae veritati sunt, ut ab amico ve- 90
rum audire nequeat, huius salus desperanda est; scitum
est enim illud Catonis, ut multa, melius de quibusdam
acerbos inimicos mereri quam eos amicos, qui dulces
videantur: illos verum saepe dicere, hos numquam.
atque illud absurdum, quod ii, qui monentur, eam mo-
lestiam, quam debent capere, non capiunt, eam capiunt,
qua debent vacare; peccasse enim se non anguntur,
obiurgari moleste ferunt: quod contra oportebat, delicto
dolere, correctione gaudere.

but flattory is to be avoided, as it is opposed to friendship,

XXV. Ut igitur et monere et moneri 91
proprium est verae amicitiae et alterum
libere facere, non aspere, alterum patienter
accipere, non repugnanter, sic habendum est nullam in
amicitiis pestem esse maiorem quam adulationem, blan-
ditiam, adsentationem; quamvis enim multis nominibus
est hoc vitium notandum levium hominum atque falla-
cium, ad voluntatem loquentium omnia, nihil ad verita-
tem. cum autem omnium rerum simulatio vitiosa est— 92
tollit enim iudicium veri idque adulterat,—tum amicitiae
repugnat maxime: delet enim veritatem, sine qua nomen
amicitiae valere non potest. nam cum amicitiae vis sit
in eo, ut unus quasi animus fiat ex pluribus, qui id fieri
poterit, si ne in uno quidem quoque unus animus erit
idemque semper, sed varius, commutabilis, multiplex?
quid enim potest esse tam flexibile, tam devium quam 93

animus eius, qui ad alterius non modo sensum ac voluntatem, sed etiam voltum atque nutum convertitur?

> negat quis, nego; ait, aio; postremo imperavi egomet
> mihi omnia adsentari,

ut ait idem Terentius, sed ille in Gnathonis persona, quod
94 amici genus adhibere omnino levitatis est. multi autem
Gnathonum similes cum sint loco, fortuna, fama superiores,
horum est adsentatio molesta, cum ad vanitatem accessit
95 auctoritas. secerni autem blandus amicus a vero
et internosci tam potest adhibita diligentia quam omnia
fucata et simulata a sinceris atque veris. contio, quae
ex imperitissumis constat, tamen iudicare solet, quid intersit
inter popularem, id est adsentatorem et levem civem,
96 et inter constantem et severum et gravem. quibus blanditiis
C. Papirius nuper influebat in auris
contionis, cum ferret legem de tribunis pl.
reficiendis! dissuasimus nos; sed nihil de
me, de Scipione dicam libentius: quanta illa, di immortales,
fuit gravitas, quanta in oratione maiestas! ut facile
ducem populi Romani, non comitem diceres. sed adfuistis
et est in manibus oratio. itaque lex popularis
suffragiis populi repudiata est. atque, ut ad me redeam,
meministis, Q. Maximo fratre Scipionis et L. Mancino
consulibus, quam popularis lex de sacerdotiis C. Licinii
Crassi videbatur! cooptatio enim collegiorum ad populi
beneficium transferebatur; atque is primus instituit in
forum versus agere cum populo: tamen illius vendibilem
orationem religio deorum inmortalium nobis defendentibus
facile vincebat. atque id actum est praetore me,
quinquennio ante quam consul sum factus: ita re magis
quam summa auctoritate causa illa defensa est.

and is easily detected even in a public speaker.

XXVI. Quod si in scaena, id est in contione, in qua 97 rebus fictis et adumbratis loci plurimum est, tamen verum valet, si modo id patefactum et inlustratum est, quid in amicitia fieri oportet, quae tota veritate perpenditur? in qua nisi, ut dicitur, apertum pectus videas tuumque ostendas, nihil fidum, nihil exploratum habeas, ne amare quidem aut amari, cum id quam vere fiat ignores. quamquam ista adsentatio, quamvis perniciosa sit, nocere tamen nemini potest nisi ei, qui eam recipit atque ea delectatur. ita fit ut is adsentatoribus patefaciat auris suas maxime, qui ipse sibi adsentetur et se maxime ipse delectet. omnino est amans 98 sui virtus; optume enim se ipsa novit quamque amabilis sit intellegit: ego autem non de virtute nunc loquor, sed de virtutis opinione. virtute enim ipsa non tam multi praediti esse quam videri volunt: hos delectat adsentatio, his fictus ad ipsorum voluntatem sermo cum adhibetur, orationem illam vanam testimonium esse laudum suarum putant. nulla est igitur haec amicitia, cum alter verum audire non volt, alter ad mentiendum paratus est. nec parasitorum in comoediis adsentatio faceta nobis videretur, nisi essent milites gloriosi.

It injures only him who receives it,

magnas vero agere gratias Thais mihi?

satis erat respondere "magnas": "ingentis" inquit. semper auget adsentator id, quod is, cuius ad voluntatem dicitur, volt esse magnum. quam ob rem, quamquam 99 blanda ista vanitas apud eos valet, qui ipsi illam adlectant et invitant, tamen etiam graviores constantioresque admonendi sunt, ut animadvertant ne callida adsentatione capiantur. aperte enim adulantem nemo non videt, nisi qui admodum est

but all need to be on their guard against its subtler forms.

excors: callidus ille et occultus ne se insinuet studiose cavendum est. nec enim facillime agnoscitur, quippe qui etiam adversando saepe adsentetur et litigare se simulans blandiatur atque ad extremum det manus vincique se patiatur, ut is, qui inlusus sit, plus vidisse videatur. quid autem turpius quam inludi? quod ut ne accidat magis cavendum est:

> ut me hodie ante omnis comicos stultos senes
> versaris atque inlusseris lautissime.

100 haec enim etiam in fabulis stultissima persona est inprovidorum et credulorum senum. sed nescio quo pacto ab amicitiis perfectorum hominum, id est sapientium—de hac dico sapientia, quae videtur in hominem cadere posse,—ad levis amicitias defluxit oratio. quam ob rem ad illa prima redeamus eaque ipsa concludamus aliquando.

Conclusion. Virtue is the foundation of friendship.

XXVII. Virtus, virtus, inquam, C. Fanni, et tu, Q. Muci, et conciliat amicitias et conservat; in ea est enim convenientia rerum, in ea stabilitas, in ea constantia: quae cum se extulit et ostendit suum lumen et idem adspexit agnovitque in alio, ad id se admovet vicissimque accipit illud, quod in altero est, ex quo exardescit sive amor sive amicitia. utrumque enim dictum est ab amando; amare autem nihil est aliud nisi eum ipsum diligere quem ames, nulla indigentia, nulla utilitate quaesita; quae tamen ipsa ecflorescit ex amicitia, etiam si tu eam minus secutus sis.

Illustrations from Laelius's experience,

101 hac nos adulescentes benevolentia senes illos L. Paulum, M. Catonem, C. Galum, P. Nasicam, Ti. Gracchum, Scipionis nostri socerum, dileximus; haec etiam magis elucet inter aequalis, ut inter me et Scipionem, L. Furium, P. Rupilium, Sp.

Mummium: vicissim autem senes in adulescentium caritate adquiescimus, ut in vestra, ut in Q. Tuberonis; equidem etiam admodum adulescentis P. Rutilii, A. Verginii familiaritate delector. quoniamque ita ratio comparata est vitae naturaeque nostrae, ut alia aetas oriatur, maxime quidem optandum est ut cum aequalibus possis, quibuscum tamquam e carceribus emissus sis, cum isdem ad calcem, ut dicitur, pervenire; sed quoniam res 102 humanae fragiles caducaeque sunt, semper aliqui anquirendi sunt quos diligamus et a quibus diligamur; caritate enim benevolentiaque sublata omnis est e vita sublata iucunditas. mihi quidem Scipio, quamquam est subito ereptus, vivit tamen semperque vivet; virtutem enim amavi illius viri, quae exstincta non est. nec mihi soli versatur ante oculos, qui illam semper in manibus habui, sed etiam posteris erit clara et insignis: nemo umquam animo aut spe maiora suscipiet qui sibi non illius memoriam atque imaginem proponendam putet.

and especially from his association with Scipio.

103 equidem ex omnibus rebus, quas mihi aut fortuna aut natura tribuit, nihil habeo quod cum amicitia Scipionis possim comparare: in hac mihi de re publica consensus, in hac rerum privatarum consilium, in eadem requies plena oblectationis fuit. numquam illum ne minima quidem re offendi, quod quidem senserim, nihil audivi ex eo ipse quod nollem, una domus erat, idem victus isque communis, neque solum militia, sed etiam peregrinationes rusticationesque communes. nam quid ego de studiis dicam cognoscendi semper ali- 104 quid atque discendi, in quibus remoti ab oculis populi omne otiosum tempus contrivimus? quarum rerum recordatio et memoria si una cum illo occidisset, desiderium coniunctissimi atque amantissimi viri ferre nullo

modo possem; sed nec illa exstincta sunt alunturque potius et augentur cogitatione et memoria mea, et, si illis plane orbatus essem, magnum tamen adferret mihi aetas ipsa solacium; diutius enim iam in hoc desiderio esse non possum; omnia autem brevia tolerabilia esse debent, etiam si magna sunt.

Haec habui de amicitia quae dicerem: vos autem hortor ut ita virtutem locetis, sine qua amicitia esse non potest, ut ea excepta nihil amicitia praestabilius putetis.

NOTES.

The following abbreviations are used. For Latin Grammars, H., Harkness'; Al., Allen and Greenough's; M., Madvig's; R., Roby's, the school edition, except when the volume is given; Z., Zumpt's: for editors, E., Ernesti; L., Long; Lah., Lahmeyer; N., Nauck; O., Orelli, edited by Halm; R., Reid; Sey., Seyffert, edited by Müller: for works of reference, Dict. Biog., Smith's Dictionary of Greek and Roman Biography and Mythology; Dict. Ant., Smith's Dictionary of Greek and Roman Antiquities; Rams., Ramsay's Manual of Roman Antiquities; Nix., Nixon's Parallel Extracts; D., Döderlein's Latin Synonyms; Näg., Nägelsbach's Latinische Stilistik; Plut., Plutarch's Lives, edition of Little & Brown, five vols., 1878; Lex., White and Riddle's Latin Lexicon. References to passages in Cicero's works are made to the sections. When several grammatical references are made to the same point, all but the first are inclosed in parentheses; the first reference contains usually the fuller explanation.

Chap. I. **1. Q. Mucius,** called the Augur, to distinguish him from the Pontifex Maximus of the same name, son-in-law of Laelius, at whose nomination he was chosen augur, died not later than 86 B. C. He is one of the interlocutors in the first book of the *De Oratore*, and in *De Republica*. See Dict. Biog., *Scaevola*, No. 6, and Introduction. **Augur.** The College of Augurs, nine in number in the time of Mucius, sixteen at the time of Cicero's writing, had the control of the whole system of divination, so far as the public service was concerned. Rams., p. 328. **Laelio.** See Introduction. **Memoriter,** *with accurate remembrance*, never means "from memory" (*e memoria*), as opposed to *de scripto*. Mucius's strength of memory in recalling matters so long past is the point brought out. Cf. Madvig on De Fin., 1, 34. **Sapientem,** *the wise.* **Ita,** *with the result that.* **Sumpta—toga.** The boy's toga, *praetexta*, was laid aside, and the man's toga, *virilis*, was assumed about the fifteenth year, or at the Liberalia, in the month of March next succeeding the completion of the fourteenth year. It depended somewhat upon the will of the father. Rams., p. 422; Dict. Ant., p. 631, a. **Possem,** subjective; **liceret,** objective. **Numquam discederem.** Lawyers of repute at Rome were accustomed to give free advice, and to open their houses daily in the morning to all who wished their counsel. These receptions were the law-schools of the time, and young law-students attached themselves to particular jurists to profit by their daily expositions of the law. **Multa—dicta,** *many of his wise discussions, many also of his brief and pithy maxims.* Many perfect participles have in the neuter the signification of a substantive, but retain their participial modification of the adverb. M. 424, c. **Prudentia.** *Is juris civilis intelligentia atque omni prudentia genere praestitit.* Brutus, 102. **Pontificem.** The college of *pontifices*, nine in number in Cicero's boyhood, exercised a general superintendence and regulating power over all matters whatsoever connected with the religion of the state and public observances. Rams., pp. 326, 327. **Unum** modifies *praestantissimum.* Its force is best given by an emphatic *the.* The absence of the definite article in Latin is often met by an appositive or an adjective. **De hoc,** sc. *dicam.* H. 368, 3, n. 2; (M. 479, d.).

2. Cum—tum memini, *I remember much that he said on many occasions, but particularly that.* R. *Cum—tum* imply a contrast between two objects by which the second is emphasized. H. 554, I. 5; (R. 737.). With **multa** supply *eum dicere.* When *memini* is used of one recalling vividly an occurrence of which he was witness, it takes the present infinitive, otherwise the perfect. H. 537, 1; (R. 543, 4; Al. 288, b.). **Hemicyclio.** A semicircular place, either in doors or out, in which seats were so arranged that the occupants could see each other's faces. **Admodum** modifies *pauci*, like our "a few, comparatively." Cf. *gratum admodum*, § 16. **Tum fere,** *just about that time.* *Fere* is usually postpositive, and denotes that the word it modifies is not to be taken in an exact or absolute sense. **Erat in ore,** *was going the rounds.* Cf. *est in manibus*, § 96. **P. Sulpicio.** Sulpicius was *tribunus plebis* 88 B. C. He became one of the Marian party, and was killed by Sulla. He is an interlocutor in the *De Oratore.* Dict. Biog., *Sulpicius*, 2. **Utebare multum,** *were much in the society of.* R. Substantives in English often take the place of the Latin verb. Nix., § 12. See Pott's "Hints toward Latin Prose Composition," Part II. **Capitali odio,** *deadly hatred.* Cf. Hor. Sat., I. 7, 13. **Quocum,** usually used of a definite, *quicum*, of an indefinite, person. **Admiratio,** *surprise;* **querella,** *complaint* because they feared evils for the state in consequence.

3. Itaque, resumptive, *at that time, I say.* H. 554, IV. 3; *tum* does not correlate with *cum.* **Eam mentionem** = *eius rei mentionem.* H. 450, 4, n. 3; (M. 314.). Cf. *eum sermonem*, § 2. **C. Fannio.** *C. Fannius, M. filius, C. Laeli gener, et moribus et ipso genere dicendi durior.* Brutus, 101. **Post mortem A.,** 129 B. C. **Sententias** = *loci, main divisions.* **Libro.** The preposition is omitted when the reference is to the whole work, but expressed when it is to a portion. H. 425, 2, n. 1. **Arbitratu,** found only in the ablative, and in connection with a genitive or personal pronoun. M. 55, 4. So *rogatu* below. **Ipsos** = *praesentes* (Sey.), and is modified by *quasi.* **Coram** (*co—os*), *in presence of*, takes its special meaning from the context; *coram dicere*, "to speak by word of mouth"; *coram videre*, "to see with one's own eyes."

4. Ageres. The imperfect, like our progressive form, *were urging*, expresses the continuance of the action; the perfect, *egeris*, would have had an aoristic force, *urged*, and the plupf., *egisses*, would have represented the action completed before some other **Feci—ut.** A favorite construction with Cicero, intensive for *profui.* M. 481, b.; (H. 498, II. n. 2; Al. 332, e.). **Invitus,** *I was not unwilling.* The main predicate of an English sentence is often expressed in Latin by an adjective or adverb. Nix., § 21. **Catone Maiore,** written in April, 44 B. C. **Persona,** lit., "a mask;" hence, "a character" represented by an actor, and a "type of character." *Inducere personam* is an expression borrowed from the stage, meaning "to bring on to the boards." **Floruisset** refers, not merely to the preservation of his physical and mental powers, which would have been expressed by *viguisset*, but especially to his prosperous circumstances and prominent position in the state. Cf. Cat. Mai., 8, *tibi propter opes et copias et dignitatem tuam tolerabiliorem senectutem videri.* *Florere*, one of the most common metaphors, corresponds closely to our "to be illustrious." Näg., p. 361. Metaphors can rarely be transferred directly from one language to another. **Maxime memorabilem.** The terminational superlative of adjectives in *bilis* is rare. *Amabilis*, *mobilis*, and *nobilis* form regularly. M. 68, b. c.; (H. 168, 1; Al. 89, d.). **Dissereret.** Subjunctives are found in relative clauses after *idoneus* and *aptus*, when they denote the result of the quality and do not describe the object. *Disserere* × *disputare* is the exhibition of thought in connected discourse; *disputare* is the statement of an opinion, and the maintaining it in answer to question or objection, but it does not mean "discuss." **Veterum,** *men of earlier times.* **Nescio quo pacto,** adverbial, and without influence on the mood of *videtur.* H. 529, 5, 3).

5. Sed resumes the thought of § 3. **Senem.** This clause and the following illustrate the association of words formed on the same root, and the rhythmic arrangement of clauses that characterize the Latin. **Scripsi,** the perfect, where we use the present, with reference to the one receiving the letter. H. 472, 1. **Sapiens** corresponds to *prudentior*, **excellens** to *senior;* chiasmus. H. 562. **Tu velim.** The subjunctive is a milder form of statement than the indicative, better adapted to the courtesies of polite intercourse. It depends on a suppressed condition like *si tu quoque velis*, R. 644, and corresponds to our "I would wish," or, "I should like to have." In such cases the emphatic pronoun precedes the main verb, and *ut* is usually omitted. H. 499, 2; M. 372, b. obs. 2; (Al. 331, f. R.). **Cuius,** to be taken with *est*, *and to him is the whole discussion to be referred.* **Ipse,** so Scy., Lah., N. and R. B. and O. have *ipsum*, but in such cases *ipse*, not *ipsum*, is put, because there is an implied contrast between the subject of the verb and other persons, so that *ipse* = *καὶ αὐτός*; here, "you yourself, as well as others." R. Al. 195, 1; (R. 893, b.). Translate: *You will recognize your own likeness.*

CHAP. II. **6. Sunt ista,** *it is as you say.* Fannius replies to a remark of Laelius, that no one can take Scipio's place in the state. The pronoun *iste*, referring to the second person, is commonly used in replies. M. 486. **Sed—existimant.** But from Laelius's intimacy with Scipio, and his general reputation for wisdom, people have turned expectantly toward him. **Modo.** Cato had been dead twenty-one years, but *modo*, *nuper*, *mox*, and *proxime* are often used of relative time. **Acilium.** Supposed to be the person mentioned in *De Legibus*, 2, 59, a commentator on the XII tables, and a contemporary of Cato. **Uterque,** sc. *sapiens appellatus est;* a common ellipsis of conversation. By such constructions the conversational character of the piece is preserved. **Quodam,** *in a somewhat different way*, understanding *atque tu*. R. *Quidam*, in connection with an adjective, is often used like *quasi* and *tamquam* to soften a metaphor, or to indicate that the noun to which it is joined is not to be taken in its literal or full signification. H. 456, 1, 2. **Habebat et multa,** the reading of R., who says: "I have inserted *et* on my own conjecture. Without it, *Cato* is one of the subjects to the verb *putabatur* (*appellatus*); with it, is the subject of the verb *habebat* below, *propterea* repeating *quia*, owing to the length of the sentence. With the old reading (B. *habebat: multa*), a long stop was needed after *habebat*, another after *ferebantur*, and the transitions were most awkward." There is still a slight anacoluthon. **Provisa prudenter,** *wise forecasts;* **acta constanter,** *manly utterances;* **responsa acute,** *clear decisions* in matters of law; these represent Cato in the threefold light of senator, orator and jurist. Cf. *multa—dicta*, § 1. **Cognomen.**

This word in classical times was applied to the family name and also to that title, given for distinguished services or ability, which, at a later time, was called *agnomen*. See Lex., s. v., *agnomen*.

7. Te—esse sapientem. The construction is confused, but the meaning clear. *Esse* depends on *existimant*, but, owing to the parenthesis, the idea is repeated in the different form *hanc—sapientem*. *Mitis sapientia Laeli*, Hor. Sat., II. 1, 72. **Natura et moribus** denote *natural endowments*, the former referring to the intellectual powers, the latter to the natural character; **studio et doctrina** denote *acquirements*, *studio*, "zeal in acquisition," *doctrina*, "attainment." *Studium* is commonly contrasted with *mores*, but, as R. says, *studium*, or devotion to the pursuit of learning, depends on *mores*, *doctrina* or attainment on *mores* combined with *natura*. **Reliqua,** proleptic with reference to *Athenis*. **Septem,** sc. *sapientis*. **Subtilius,** *with more than usual exactness*. R. Corresponds to *ἀκριβῶς*. The reference is to the Stoics. **Unum,** *one only;* position often gives the emphasis, which in English requires words like "only," "actually," etc. Nix., 4, 5. **Sapientissimum.** The response of the oracle was: *Σοφὸς Σοφοκλῆς· σοφώτερος δ' Εὐριπίδης. Ἀνδρῶν δὲ πάντων Σωκράτης σοφώτατος.* **Omnia—esse.** The Stoic doctrine, that virtue is to be considered the only good. See Zeller's "Stoics, Epicureans, and Sceptics," p. 253. **Virtute inferiores,** *of less importance than virtue*. **Credo—Scaevola,** *doubtless also from Scaevola here; credo* is parenthetical; sc. *quaerunt*, not *quaerere; hic* is often used of one in the company, accompanied, doubtless, by a gesture. **Hortos,** "pleasure-gardens;" in the singular, a "vegetable-garden." II. 132. To obtain an unobstructed view of the sky the augurs met outside the city walls, in some private gardens. The Nones (H. 642, I. 2.) was probably their day of meeting. **D. Bruti,** a prominent general, cos. 138 B. C., grandfather of Caesar's assassin. **Solitus esses,** II. 515, III. **Obire,** lit., "to go to meet," hence, *to attend to*.

8. Summi—amicissimi. A noun modified by two adjectives regularly precedes or follows both, but by separating them throws them both into prominence. **Humanitatis.** *Esse*, with a genitive, points out an attribute as an essential part of an object, which, viewed from without, is property, from within is characteristic. Sey.; cf. Näg., p. 142. **Collegio,** sc. *augurum*. Rams., p. 328. **Valetudinem.** This word, like our "health," indicates, according to the context, the well or ill condition of the body. **Nec—officii.** The main thought of the sentence is the paramount claim of duty, and, as Sey. says, it is in such opinions, which exhibit the inmost conviction of every true Roman, that the national character appears in its full greatness. In comparison with duty, Laelius calls the death of his life-long friend by the mildest of terms, *incommodo*, and declares that no circumstance whatever is sufficient reason to interfere with the performance of duty. **Constanti.** "Firmness," a vital element of Roman character, belonged to him *quem de suscepta causa propositaque sententia nulla contumelia, nulla vis, nullum periculum potest depellere.* Pro Ligario, 9, 26.; cf. Hor. Od., III. 3, 1–8:

> "Justum et tenacem propositi virum," etc.

Contingere. This verb is not, as often stated, used of fortunate circumstances only, but of whatever happens naturally, like our expression, "to fall to one's lot." **Ut,** *namely that,* introduces an appositive clause of result. H. 501, III.

9. Quod dicis—facis amice, *for saying, I thank you;* lit., "act a friendly part," a common expression of politeness. A substantive clause with *quod* is often used as an accusative of specification, and supplies the place of our verbal. H. 540, N.; Al. 333, a. (M. 398, b. obs. 2). **Adgnosco,** sc. *tamquam debitum mihi.* **Videris.** The personal form is preferred to the impersonal, as the person forming the judgment is made prominent. M. 400, a. obs.; cf. *ipse*, § 5. **Si quisquam,** *if any one at all. Quis quam*, besides its use in negative propositions, is used in conditional and relative propositions, where the condition and the qualification expressed by the relative clause are to have the broadest possible scope and bearing, and in general expressions of disapprobation. M. 494, b. **Alia,** i. e., proofs of his wisdom. See Cato Maior, § 12. **Paulum.** Aemilius Paulus had four sons, two of whom were adopted into the family of the Scipios, and two died in early youth, one at the age of twelve, five days before his father's triumph over Perseus, the other at the age of fourteen, three days after the triumph. With **memineram** supply *mortem filiorum ferre.* "In all passages where *memini* is thus used with the accusative of a person there is an ellipse of an infinitive." R. **Galum.** See Dict. Biog., *Gallus Sulpicius*, No. 2. **In pueris,** *in the case of boys.* **Perfecto,** *mature*, in opposition to *pueris.* **Spectato,** *tried* by experience, as metals by fire.

10. Cave, equivalent to *ne*, R. 664; (H. 499, 2.), and under the general principle that a general negative is distributed negatively, it is carried out by *ne—quidem.* H. 553, 2. **Huius,** spoken of Cato on account of his nearness in time, and because he was a Roman. Practical service to the state was the highest duty of every Roman citizen, and in comparison with this all pursuits which, though requiring the possession and employment of natural ability, were not concerned in the administration of the state, were considered trifling, *leviora studia.*

Chap. III. **Quam.** *Quam, tam, ita, tantus, quantus* and a few other words, are often separated from the words they modify, either for emphasis or rhythm. **Viderint,** fut. perf. indic., a common expression, by which a question is deferred, or left to another's consideration. M. 340, obs. 4; R., vol. ii, p. cvi. **Sapientes,** i. e., the Stoics. **Quo—discessu.** Two ablatives with the same verb are a harsh but not uncommon construction, one denoting the nearer, the other the remoter cause.

11. Cum illo—actum esse, *his end is glorious;* lit., "it has been dealt well with him." **Inmortalitatem,** sc. *corporis.* **Vellet.** The impf. is used in describing a *state* or continued action in the past. H. 510, n. 2. **Quod—esset,** *as far as*, a restrictive clause. H. 503, I. n. 1; (R. 710; M. 364, obs. 2; Al. 319, b.). **Iam** modifies *habuerant;* cf. *quam*, § 10. **Virtute.** His youthful campaigns were marked by extraordinary bravery. Plut., vol. ii, p. 317. **Ante tempus,** i. e., before the legal age of forty-three. His first consulship was 147 B. C., when he was thirty-six; his second 134 B. C. **Sibi,** *dativus commodi.* H. 384, II. 4; (Al. 235.). **Suo,** *favorable.* **Sero.** Because the war with Numantia had dragged on for eight years, to the loss and disgrace of the Romans. Momm. III. 27. **Duabus—eversis.** Carthage destroyed 146 B. C.; Numantia 133 B C. **Quid dicam de,** a common formula to indicate that the subject is too great to be fully entered upon, or that it is unnecessary to do so. **Pietate.** He exhibited his *filial affection* by caring for his mother, Papiria, after her divorce from his father, and by giving her a legacy which he had received from his grandmother by adoption. At Papiria's death he showed his generous disposition, *liberalitate*, by giving the legacy to his sisters, and his natural benevolence, *bonitate*, by giving his father's estate to his eldest brother. For Scipio's character, see Momm. III. 109. The preposition is repeated with successive nouns when they are taken separately, but when they are grouped in meaning it is omitted. M. 470. **Ut memini.** Cicero skillfully attempts to give an air of reality to his dialogue, Cato Maior, in which Laelius is an interlocutor. **Viriditatem,** *freshness;* cf. Virg. Æn. 6, 304; *cruda viridisque senectus.* **Nunc.** Scipio's death was so recent that its effect was still a present one, and *tunc* would have referred to the time of *disserere.*

12. Fortuna vel gloria, of *fortune or fame; gloria* here implies *virtus*, and *fortuna* and *virtus* were two essential qualities for a Roman general. R.; cf. Pro Lege Manil. 16, 47. **Moriundi** limits both *sensum* and *celeritas.* **Quid—suspicentur.** Suspicion of Scipio's murder fell upon several persons; upon C. Carbo, one of the triumvirs under Gracchus' law; upon Sempronia, Scipio's wife; upon the renowned Cornelia, his mother-in-law; and upon C. Gracchus. **Celeberrimos,** a bold figure taken from the use of the word with places; lit., "most thronged." **Reductus,** *escorted,* a common mark of respect. **Vesperum.** With the prepositions *ad, in, sub,* the accusative of *vesper* is generally used, and not that of *vespera.* **Sociis et Latinis.** These two nouns form one member of the triad. "Socii et Latini," or "Socii nomenque Latinum," is the usual formula to express the people in alliance with Rome, among whom the Latini held a preeminent place, and are therefore specially named. Before the Social War, B. C. 90, the Roman state comprehended Cives Romani, Latini, i. e., the citizens of the old Latin towns, and the Latinae Coloniae, socii, or inhabitants of Italy who did not belong to either of the first two classes, and the provinciales or subjects of Rome beyond the limits of Italy. L.; Rams., p. 94. Cicero was undoubtedly ready to describe a scene which recalled his own return home the night after the execution of the Catilinarian conspirators. **Deos,** to be joined with *superos = qui sunt dei;* **inferos** = *manes.*

CHAP. IV. **13. Eis.** The Epicureans, though some of the Peripatetics of the New Academy held the same views. Zeller's "Stoics, Epicureans, and Sceptics," p. 430. **Nuper;** see n. on *modo,* § 6. These doctrines came to Rome with the Greek philosophers about 155 B. C. **Vel.** *Vel* presents an indifferent choice of objects that are not mutually exclusive, "this or that, or both"; *aut* denotes a real or important difference in the conceptions or propositions, "either this or that, not both." H. 554, II. 2; (R. 872). The clauses here introduced by *vel* are in explanatory apposition with *antiquorum.* **Religiosa** refers to interments and sepulchres: "Sacrae sunt quae deis superis consecratae sunt; religiosae quae deis Manibus relictae sunt." Gaius, II. 2; cf. Tusc. Disp. 1, 27. **Arbitrarentur.** The imperfect instead of the pluperfect, like the historical present, represents the continued character of the action. H. 510, n. 2; cf. *ageres,* § 4. **Fuerunt,** *lived;* the simple conception of existence is always expressed by *esse.* Sey. **Magnam Graeciam,** the part of Lower Italy possessed by the Greek colonies. The name ceased to be used after the Roman conquest, about 275 B. C. The philosophers are the Pythagoreans. Cf. Cat. Mai., § 78. **Qui—ut in plerisque,** so E., O., L., N., R., and Sey. B. has *cui—uti plerisque.* With each clause sc. *dicebat.* On the subject of immortality Socrates' teachings were definite and consistent; on other subjects he chiefly propounded questions to puzzle others. *Plerisque* is neut. substantive for *pl. rebus,* a construction usually avoided on account of its ambiguity. M. 301, b. obs. 1; (Al. 188, b.). **Corpore** for *corporibus.* The Roman tendency to realism avoided such abstractions as "the body," and usually employed the plural with reference to each case. Nix. 14. **Optumo—cuique.** With a superlative *quisque* is equivalent to *omnes* with the positive, and denotes a universal relation manifesting itself in each individual. With a second superlative it denotes reciprocal comparison. M. 495; (Al. 93, c.). *A return whose ease is proportioned to the goodness and justice of the individual.* Cf. Tusc. Disp. I. 72.

14. Praesagiret, sc. *mox moriturum.* "Sagire enim sentire acute est: is igitur, qui ante sagit quam oblata res est, dicitur praesagire, id est, futura ante scire." Div., I. 65. **Philus et Manilius.** The former, cos. 136 B. C., noted for his uprightness and his love of Greek literature; the latter, noted as a jurist, cos. 149 B. C. See Dict. Biog. **De republica.** Cicero's treatise of this name, purporting to be a conversation between Scipio and others, was written 54 B. C. **Quae** refers to *extremum;* plural by reference to the many sayings it contained. H. 445. 5. The "Somnium Scipionis," which discusses the immortality of the soul, is found in the sixth book of the "De Republica." **Quiete** = *somno.* **Ut—evolet,** appositive to *id.* M. 374; (H. 501, I. 2; Al. 332, a.). **Tamquam.** The common English metaphor which represents the body as the prison of the soul is rarely used by Cicero without a softening *tamquam* or *quasi.* Sey. **Veriora,** sc. *sunt.* M. 479, a. (H. 368, 3; Al. 206, c.). **Ut—sic,** *certainly —but,* a common way of indicating a difference by comparison. H. 515, n. 5; (M. 444, a. obs. 3). **Natus esset.** The subject was not intended to be *Scipio* directly, but the following relative clause brings him immediately before the mind as a subject. **Gaudemus,** the rational feeling that is at once calm and steady; **laetabitur,** *will exult,* the more lively feeling. Cf. Tusc. Disp. IV. 13.

15. Fuerat, *would have been.* Ideas of necessity, propriety, duty, etc., being fundamental and unchanged, though the actions which should have resulted from them do not occur, are expressed by the indicative. The imperfect refers to the present, the perfect to the past generally, and the pluperfect to the completed past. R. 643; (Al. 311, c. and Rem.; M. 348, c. obs.; H. 476, 4). **Videar,** sc. *mihi.* This construction has the meaning of "think" or "fancy." The pronoun is seldom omitted except in the first person. Z. 380; (M. 400). **Omnis vis,** *the very essence.* **Voluntatem—consensio,** *the fullest agreement in policy, taste, and opinion.* The word "voluntas" in Cicero frequently means "inclination in politics." R.; cf. §§ 61, 92. **Falsa** = "praesertim cum falsa sit." **Cordi,** *pleasing.* For the characteristics of this predicative dative, see R., vol. ii., pp. xxv–lvi; (Al., p. 161). **Tria.** Theseus and Pirithous, Achilles and Patroclus, Orestes and Pylades. **Aut,** *or at most.* The fourth pair was Damon and Phintias, described in De Off. 3, 45. **Genere,** sc. *amicitiarum.* The clause, in repeating the idea of *quod—fore*, is intentionally adapted to the freedom of conversation.

16. Otiosi, *free from business.* Roman statesmen were wont to retire to their villas at the times of the public games, and there indulge in philosophical discussions which, to their practical minds, were unsuitable for other times. The times of Cicero's dialogues are generally those of the public festivals. **Quaeruntur,** so E., O., L., R., and Sey. B., with Lah., and N., read *quaeritur.* **Qualem—des.** The two clauses explain *quid*, and may be translated *your view of the theory and practice of friendship.* **Antevortit,** *anticipated.*

Chap. V. **17. Quis—sum?—facultas?** By the first question Laelius implies that, as a practical statesman and lawyer, and as a Roman, he is not a suitable person to discuss such a topic (Sey.); by the second, that he lacks the readiness (*facultas*) gained by practice for such a discussion. **Doctorum,** i. e., the philosophers. **Graecorum** with *eaque* gives a more exact definition. M. 484, c.; (H. 451, 2). **Ut—ponatur,** the practice first of the Sophists, then of the New Academy, adopted by Cicero himself. Cf. Tusc. Disp. I. 7. **Disputari** corresponds to *qualem existimes*, **hortari** to *quae praecepta des.* **Censeo.** This verb takes the subjunctive with or without *ut* when it means "advise." M. 396, obs. 4; (H. 498, I.; R. 631; Al. 331, a.). **Rebus humanis,** *earthly advantages.* Cf. § 22. **Nihil est enim.** *Enim* takes the third place when the stress resting upon the first word, containing the most important idea, makes the verb, *est* or *sunt*, an enclitic; this occurs when the subject is one of the pronouns *hic*, *is*, *quis*, or the negative *nullus*, *nemo*, or *nihil;* when the predicate comes first, or if the subject precedes, the predicate is given in a following relative clause. M. 471, obs. 1. See notes of Sey. h. l.; Madvig on De Fin., I. 43; Kühner on Tusc. Disp., I. 66.

18. Nisi. After a negative, *nisi*, by an ellipsis, introduces an exception. M. 442, c. obs. 3. **Id ad vivum.** Laelius would not limit the range of friendship by a too subtile definition of "the good," as did the Stoics in their discussion of a virtue that was practically unattainable. **Eam,** attracted from agreement with *id* by *sapientiam.* H. 445, 4; (Al. 195, d.). **Usu vitaque communi,** *in the experience of every-day life*, opposed to *finguntur*, "imagination," and *optantur*, "aspiration" or "speculation." **Fabricium,** Fabricius, Curius, and Coruncanius (see Dict. Biog.), noted as generals, and the last as orator and jurist, are often mentioned as examples of early Roman virtue. Cf. Hor. Od., I. 12, 37–44. **Sibi habeant,** the usual formula of divorce, Rams., p. 253. **Invidiosum et obscurum,** *arrogant and unintelligible.* R. **Concedant ut.** *Concedere,* when giving permission to do something, takes *ut* and the subjunctive; when admitting a fact, the infinitive, though the subjunctive is sometimes used. Z. 613; (H. 335, II. n.; M. 390, obs. 5). **Ne id quidem.** The conjunction *nec,* instead of *ne,* is unnecessary from the climax contained in *ne—quidem.* They will not yield other points, least of all this. See Madvig, Excursus III. on De Fin., II. 25.

19. Pingui—Minerva; a proverb, as shown by *ut aiunt. Let us proceed with plain mother wit.* "Crassa" and "invita Minerva" are also found. **Fides—liberalitas.** For completeness of expression and the sake of rhythm Cicero often uses two words to express one general idea, and this without hendiadys. These words are to be taken in pairs, the first pair, *fides integritas,* referring more especially to outward life, and *aequitas liberalitas* to inward character. Thus we say that one is faithful and upright in trust committed to him, and also just and generous in the management of his own. **Cupiditas, libido, audacia,** *passion, caprice, temerity.* R. **Constantia.** See n. on *constanti,* § 8. **Sequantur,** subj. of reason following *appellandos.* For the meaning of the Stoic doctrine, that the life of virtue was the life according to nature, ὁμολογουμένως ζῆν τῇ φύσει, see Zeller's "Stoics, Epicureans, and Sceptics," chap. x. **Ita,** *on this condition.* Society is thus represented as a necessity of man's condition, not as a voluntary compact. **Maior.** A superlative would have more nearly corresponded to *proxime.* Cf. De Off., I. 50. **Alieni,** *strangers,* never "aliens." **Ipsa,** emphatic by position, *nature and nature only.* Sey. **Non potest.** The common predicate of a negative and a positive sentence, which form a contrast, is generally repeated by Cicero, and if it be *posse,* always. If the predicate is not repeated, *non item* is used. Sorof.

20. Quod—iungeretur, i. e., out of the undefined union of mankind, which nature has formed, friendship unites two, or at most but few, in the closest bonds of affection. For the tense, see n. on *arbitrarentur,* § 13.

Chap. VI. **Est—consensio.** The comprehensive nature and strong affection of friendship necessarily restrict its range. **Divinarum humanarumque rerum,** an every-day expression of universality, like our "things in heaven and earth." **Rerum,** objective gen. M. 283, obs. 3. **Cum benevolentia et caritate,** an adjective expression, *kindly and affectionate.* Prepositional phrases are joined with nouns denoting action, feeling, and emotion, and in some relations of place, e. g., accompaniment. Al. 217. R.

Haud scio an = *fortasse;* hence, if the sentence is negative, *non*, *nihil*, or *nullus* is to be supplied. M. 453; (Z. 721; H. 529, II. 3, n. 2). It is used in Cicero of what is probable, in later writers also of what is not probable. R. **Hoc**, i. e., *voluptates praeponere.* **Extremum**, adjective; *this last is bestial.* Some take *extremum* as = *extremum bonum.* For the omission of the verb, see n. on *veriora*, § 14. **Illa.** H. 439, 3; (Al. 187, b.). **Illi**, i. e., the Academics; sc. *faciunt.* **Esse**, *exist;* cf. § 100.

21. Virosque. *Que* connects *numeremus* and *interpretemur*, passing over *nec—metiamur*, which is equivalent to *non metientes*, completing the meaning of *interpretemur*, almost like a verbal clause in English, "without measuring." **Paulos**, the plural in the sense of "men like Paulus."

22. Opportunitates. The word *opportunitas* is "opportuneness," rather than "opportunity." To say that friendship has opportuneness is equivalent to saying that it shows the characteristics of "opportuneness" on many occasions. R. **Quicum.** See n. on *quocum*, § 2. **Tantus**, *the great.* The English "the" with an adjective often translates *tantus* and *tot.* **Aeque ac.** After words of similarity and equality *ac* has the force of *quam* by ellipsis. The full form would be "aeque, ac tu ipse aeque gauderes, gauderet." **Sine eo** = *nisi is esset.* H. 507, III. 3, n. 7. **Opportunae—singulae** *are serviceable for the most part each for a single end.* **Opes**, political influence. **Nullo loco** = *nusquam.* **Aqua, non igni**, an every-day expression for the necessities of life. Cf. De Off., 1, 52. **Pauci.** Adjectives, especially superlatives, to which a relative clause is annexed, to show the limitation of the adjectives, are placed in the relative clause. M. 320, obs. This attraction results from the lack of a definite article. **Partiens communicansque.** The former refers more to division; the latter to sharing. Cf., *in periculis communicandis*, § 24.

CHAP. VII. **23. Cumque** completes the thought introduced by *principio.* **Contineat.** The verb of the first of two clauses connected by *cum—tum* is sometimes put in the subjunctive to express a sort of comparison or rhetorical contrast, "while," "though," or to gather up preceding statements as a preparation for a new one, as here *seeing that.* M. 358, obs. 3; (Al. 326, b.; R. 736; H. 521, 2, 2,) n. 1, where, by misprint, the moods are reversed). **Illa**, sc. *commoditate.* Some regard it as nominative. **Omnibus** is neuter = *omnibus rebus.* **Bonam spem praelucet** = *praelucendo spem p.*, *holds up the light of hope.* R. **Absentes—vivunt.** The sentence seems to mean that absent friends are represented by those who are present; that the destitute and the weak enjoy and rest upon the resources of their prosperous friends, and that the dead are kept in remembrance by those who loved them; but, as L. says, all this is very vague talk. Cf. Orat. pro. Mil., 97. **Beata mors—vita laudabilis,** chiasmus. *Laudabilis, praiseworthy* in not forgetting deceased friends. **Benevolentiae,** gen. of source. N. **Id,** explained by the clause *quanta—sit.* **Dissensionibus,** *variance.* The plural of abstract nouns is often used for the singular where the idea is conceived as applying to several persons. M. 50, obs. 3; (Al. 75, 3, c.).

24. Quendam virum. Empedocles, born about 485 B.C. **Vaticinatum.** The *vates* was primarily one "divino quodam spiritu inflatus" (Pro. Archia, 18), whose utterances were sometimes prophetic and sometimes frenzied; hence the verb occasionally means, "to talk nonsense." The meaning here is, *wrote in inspired strains.* Empedocles wrote a work, *περὶ φύσεως*, in three books, in which he maintained that the associating principle of the universe was *φιλότης*, friendship, and the disturbing one *νεῖκος*, discord. Cf. Dryden's Ode on St. Cecilia's Day:

> "From harmony, from heavenly harmony,
> This universal frame began," etc.

Rerum natura totoque mundo. The twofold expression of a general idea. As far as it can be separated, *rer. nat.* refers to "the constitution of things," and *tot. mun.* to "their arrangement and combination into the general universe." **Hoc,** i. e., the principle that friendship strengthens and discord weakens. **Re,** *their conduct.* Nix. 11, β. **Exstitit,** *has been exhibited.* This verb never means "to exist," but "to come into existence." **Adeundis,** sc. *pro amico. Adire periculum* is "to go out to meet danger;" in this case, therefore, one meets the dangers in the place of his friends, in *communicandis* he shares them. **Clamores,** *applause.* **Cavea.** The semicircular part of the theatre for the spectators, fitted with rows of seats rising one above another. Rams., p. 353. **Hospitis et amici,** *my dear guestfriend.* Pacuvius, whom Cicero calls (De Opt. Gen. 2) the greatest Latin tragic poet, "summum tragicum," lived 220–132 B.C. He was a native of Brundisium, and never becoming a Roman citizen, is spoken of as "hospes." See Cruttwell's "Hist. of Roman Literature," pp. 62–64. **Nova fabula,** probably the "Dulorestes." For the story, see Dict. Biog., s. v. Orestes. The *rex* was Thoas, King of the Tauric Chersonese. **Stantes.** In their intense interest and excitement the audience rose. The participle of the Latin often takes the place of the English co-ordinate clause. M. 425, obs. 2; H. 549, 5. **Arbitramur.** In direct questions, which for the determination or proof of an assertion call for a new opinion, only the indicative can stand. Sey. **Quid sentirem,** *my view.* Substantives often replace clauses, Nix. 12, ε. **Autem,** we say *and.* M. 437, b. **Qui—disputant,** the philosophers.

25. Quaesivi, sc. *quid sentirent.* **Filum,** *character* or *form.* The metaphor, different from our expression, "the thread of the discourse," is taken from spinning, where the fineness or coarseness of the thread determines the character of the web. Cf. Hor. Epp., I. 2, 225. **De Republica.** See n. § 14. Fannius is represented in the first book as present, but perhaps he did not take part in the subsequent discussion. **Patronus,** *advocate.* Rams., p. 312. **Accuratam,** *polished;* not applied to persons. English words of Latin derivation frequently do not properly translate the words from which they come, as they were largely derived from the debased Latin of the Middle Ages, when the classical meaning had in many cases been lost. **Servatam.** The participle often takes the place of our verbal noun. M. 426; (H. 549, 5, n. 2; Al. 292, a.).

CHAP. VIII. **26. Vim,** *why, this is violence.* Emphasis, which in English requires an auxiliary clause or a passive, is indicated in Latin by position. Nix. 8. **Igitur.** Like the English "then," *igitur* introduces a statement or discussion as a summing up of what precedes. **Cogitanti,** *the more I reflect the more I think.* The participle marks relations and circumstances often expressed in English by subordinate propositions with conjunctions. M. 425; (H. 549; Al. 292). **Illud** = *τόδε, the following.* H. 450, 3; (Al. 102, b.). **Meritis** = *beneficiis.* **Quisque,** regularly postpositive to *se* or *suus,* in relative or interrogative clauses is attracted to the relative or interrogative pronoun. M. 495; (Al. 202, e.). **Posset.** In translating, supply a verb, like "do," which is not necessary in Latin. R., vol. ii. 1094. **Magis—causa.** It is as *natural* to make good our weakness by the aid of others as it is to love, but Cicero means that affection is a product of nature irrespective of any hope of gain. **Ab iis,** *from those.* **Temporis causa,** *to suit the occasion.* R.

27. Potius—magis. *Potius* means "better," "*preferable,*" and indicates an exclusive comparison between two alternatives; one is taken to the exclusion of the other; *magis* means "more," and indicates a certain degree of the quality in the objects compared: thus, *indigentia* is not regarded as a ground of friendship, but *cogitatio utilitatis* may be. This distinction, however, is not always observed. **Adplicatione,** abl., *means.* **Quantum.** An unusual construction of a clause depending upon a verbal noun. **Illa res** = *illud,* the formation of friendship. **Quod—quale,** *the nature of this principle.* For the construction, M. 445; (Al. 201, e.; H. 453, 3). **Quod.** Like the preceding *quod,* this refers to the general principle. **Quae—quae.** The second *quae* has for an antecedent *caritate,* modified by the clause *quae—parentes.* **Deinde cum,** a conversational change from *deinde ex simili,* corresponding to *primum ex.* *Cari-*

tas = *amor;* see D. **Lumen** is that which diffuses light, *lucem;* in a figurative sense, as shown here by *quasi*, everything which makes itself distinguished in any respect—which sheds light—either glory or distinction, or beauty, or clearness of knowledge and of spirit, or hope or joy. Sey. **Perspicere videamur** = *perspiciamus ut videmur.* By a carelessness of expression the verb of saying or thinking is sometimes put in the subjunctive instead of the thing said or thought. R. 742; (H. 516, II. 1).

28. Quippe. Joined with relative words to introduce a subjective reason, often omitted in translation. Al. 320, e. (H. 517, 3, 1). **Usurpet,** *think upon;* lit., "to take for one's use." **Viderit,** concessive subjunctive. H. 515, III. **T. Superbum.** The last King of Rome, expelled 510 B. C. **Sp. Cassium.** A patrician who incurred the hatred of his order by proposing, in his third consulship, 486 B. C., an agrarian law. He was put to death on a charge of seeking kingly power. Momm. I., p. 363. **Sp. Maelium.** A rich plebeian who gained the hatred of the aristocracy by distributing corn to the populace in a time of scarcity. He was killed 439 B. C. by Ahala, master of horse to the dictator Cincinnatus, on refusing to obey the summons to appear before the dictator. There seems to be no ground for the charge that he aspired to be king. Momm. I., p. 378. **Decertatum est.** The impersonal use of a neuter verb, to emphasize an action rather than an agent, is common where we use the general "we," or the cognate noun with some part of "to be" or "to have." *Decertare* is to engage in a decisive struggle. **Pyrrho.** Pyrrhus, King of Epirus, came to the assistance of Tarentum against Rome 280 B. C., but was driven out 274 B. C. **Hannibale.** The great leader of the second Punic War. There is no evidence to show that Hannibal was cruel above his time, or that he ever failed to keep his word; but the proud Romans could never forgive the man whose unaided genius brought them to the brink of destruction. The terror with which he filled Rome is shown by the fact that after the lapse of two centuries he was never spoken of except with such epithets as "dirus," "durus," "abominatus." **Oderit,** fut. indic.; above it is subj.

CHAP. IX. **29. Est.** See n. on *arbitramur*, § 24. **Si—moveantur,** *if we suppose men are affected.* The subjunctive refers the fact to the conception of those who wonder. **Possunt,** indicative because the clause has the force of a substantive. What would *possint* mean? **Quamquam,** *and yet.* M. 443; (H. 515, III. n. 2). Laelius wishes to restrict the general statement that the perception of moral excellence is the ground of friendship. **Beneficio accepto,** *by receiving a service;* see n. on *servatam*, § 25. **Quibus—adhibitis,** *and by adding these,* abl. absol. **Amoris.** This defines *motum animi*, the impulse of the heart, which is one of love. **Admirabilis—magnitudo,** *a wonderfully strong feeling of good-will.* The abstract noun frequently takes the place of an adjective. Z. 672. **Per quem—desideret,** *through whom each one may obtain what he desires.* See n. on *quisque*, § 26. **Generosum,** *high-born;* note the softening effect of *ut ita dicam.* **Quam—volunt.** This clause repeats the idea of *quam—proficisci*, but with additional detail, as *inopia* and *indigentia* denote the lack of advantages, property, influence, etc., which springs from natural weakness or inefficiency. *Volunt, maintain.* **Quod—esset,** i. e., that the origin of friendship is a sense of want. **Ut—aptissimus,** the fewer resources one thinks *he possesses, the better fitted is he for friendship.* Cf. § 46, and n. on *optumo cuique*, § 13.

30. Sua—iudicet. Cf. *omnia—esse*, § 7. **Quid enim?** The omission of the verb here and with *indigens* gives the force of an exclamation rather than an interrogation. *How then! Africanus need me!* **Ne—quidem,** *and surely neither did I.* M. 457; (R. 877, b.). **Virtutis** denotes "virtue" in the true Roman sense of ability and success in public life, in opposition to *moribus*, the excellences of private character. **Eius,** subjective genitive. **Dilexit,** aorist; giving the conclusion of the feeling indicated by *habebat.* **Multae et magnae.** The conjunction is not omitted, as in English, between two adjectives modifying one noun, unless one qualifies the conception of the noun and the other adjective together. Nix. 19, γ.

31. Sed. An independent affirmative clause with *sed* often follows *non quo* or *non ut* instead of a relative clause with *quia*, *ut*, or *ne*, corresponding to the clause with *quo* or *ut*. B. and O. include the clause *sed—sumus* in the parenthesis. **Exigamus.** Used of calling in a loan when due; hence, "to demand as one's right." **Non—adducti,** *not from hope of gain.* The perfect participle is often translated by a preposition. Nix. 26, β.

32. His, neuter; cf. *plerisque*, § 13, *these opinions.* **Qui—referunt,** i. e., *the Epicureans.* **Suspicere,** *raise their thoughts to;* antithetic to *abiecerunt, degrade.* **Contemptam,** *despicable.* The perfect participle has often the force of an adjective in *bilis*, expressing quality without reference to time. M. 424; (Al. 291, a.). **Facta,** *when an intimation of moral worth has been given.* R. **Quam qui.** See n. on *quod quale*, § 27. **Adplicant—admovent,** figures taken from navigation and travel; see Lex., *Adplico*, II. B. **Usu** = *consuetudine, companionship.* **Sint** and **sit** in the next clause, readings of L., N., R., and Sey., with all MSS. B. and O. have *sunt* and *est.* **Pares et aequales.** The word *aequalis* means, properly, "even," or "on the same level;" *par* "having the same quantity or size;" but in their secondary applications the two words become convertible. R. **Haec** = *huius rei* (see n. on *eam mentionem*, § 3), and refers to *bene merendum*, and is attracted to gender of *virtutis*. **Ab imbecillitate** = *quam si a. i. esset.* **Gravior,** *more worthy of honor*, because resting upon moral grounds. **Verior,** *more genuine*, *real*, because the friend is loved for himself and not from exterior motives. Sey. **Conglutinaret,** a favorite metaphor with Cicero. Näg., p. 385. In translating, it is better to drop the figure. **Nisi—forte.** A limitation or exception, often ironical, is introduced by these words. M. 442, c. obs. 1; (Al. 315, b.). By a polite exception, Laelius indicates his intention of turning the conversation unless the others wish to add something. **Ad haec,** sc. *dicere*. M. 479, d. obs. 4; (H. 368, 3, n. 2; Al. 206, c.). **Tu perge,** *do go on*. Nix. 8. **Meo iure,** because he was older.

Chap. X. **33. Optumi.** The word has a political reference, indicating that the young men belonged to the aristocracy. **Quamquam,** corrective (see n. § 29), showing that Laelius' view of the enduring character of friendship differed somewhat from that of Scipio. **Expediret,** *beneficial;* sc. *utrique*. **Saepe** modifies *mutari*, and is placed near the end of the clause because it is explained by *alias—alias*. **Dicebat.** A verb of saying is often repeated, as in English, when some additional or explanatory statement is made which the reporter wishes to give distinctly as the opinion of the original speaker: *also, said he, the characters of men change.* **Summi puerorum amores.** When a genitive and an adjective are used with a noun, the genitive stands next the noun, and the adjective modifies the conception of the noun and genitive taken together. Here *puer. amor.* means *boy-friendships*, and is characterized by *summi*. **Ponerentur.** *Ponere* means simply "to have no longer," "to lay aside," as clothes; *deponere*, either "to put down in a definite place," or "to give up something entirely," as a resentment; *reponere*, "to lay aside for the time," "to preserve in order to use again." *Ponere* and *deponere* are often interchangeable. Sey.

34. Adulescentiam. The periods of life were *infantia*, *pueritia*, *adulescentia*, *juventus*, *senectus*, but, as with us, they had no definite limits. *Adulescentia* was from about fourteen to twenty-five. **Perduxissent,** sc. *pueri amores; amores* is probably the subject of *dirimi*, and of *labefactari* in the next sentence, though some supply *eos*, but *labefactare* is rarely used of persons. **Condicionis.** This word may itself mean "marriage," but when the context does not allow decision, it is defined by an adjective. Cf. "Much Ado about Nothing," Act II., Scene II.

> "Friendship is constant in all other things
> Save in the office and the affairs of love."

Alicuius = *alius cuius, some other*, the general following the special. **Quod,** *because.* **Honoris,** *political preferment. Honores* regularly means the official rewards of public life. **Amicitiis.** Cf. *sibi*, § 11. **Quibusque.** The plural of *quisque*, which is seldom found with superlatives except in the neuter, follows the same rule as the plurals of *uterque*, etc., which are used of two pluralities. M. 84, obs. Here it means a pair of friends. **Ex quo** = *nam ex eo;* hence followed by infinitive. H. 524, 1, 1); (Al. 336, b. R.).

35. Plerumque iusta, *generally justifiable*, i. e., on the part of those who refuse to accede to wrong requests; but in § 61 a certain degree of acquiescence in wrong is allowed by friendship. **Ad iniuriam,** instead of a genitive with *adiutores; adiuvare* and *adiumentum* take a similar construction of the thing for which the assistance is given. **Quod.** The antecedent is *aliquid quod—esset*, the intervening clause, *ut—iniuriam*, being epexegetic and parenthetical. Some prefer to consider *quod* a conjunction. **Arguerentur.** The impersonal construction with the infinitive is more common. For *arguere*, see D. **Inveterata,** *habitual;* lit., "not becoming old." **Haec—amicitiis,** *these almost destined ends threaten friendships in such numbers.* R. *Quasi*, as usual, softens the metaphor. **Subterfugere** continues the figure of *impendere*, "to escape from an overhanging danger." **Felicitatis,** *good fortune.* **Diceret.** See n. on *perspicere videamur*, § 27.

CHAP. XI. **36. Quatenus—debeat,** *to what limits affection should carry us in our friendships.* **Numne,** a form rarely found. The negative is increased by the enclitic. M. 451, b. **Coriolanus,** a brave aristocrat who derived his surname from the storming of Corioli. Momm. I., p. 360. Observe that the position of *contra patriam arma* sharpens the contrast, and that the repetition of *Coriolano*, instead of *eo*, implies "even though their friend was Coriolanus." **Viscellinum—Maelium.** See n. § 28. **Debuerunt iuvare.** Cf. with English idiom. H. 537, 1; (Al. 288, a. R.; M. 408, b.).

37. Rem publicam vexantem. This is the view of the aristocracy uniformly adopted by Cicero, but the measures of Gracchus were those of a statesman attempting to avert the evils impending over his country from the accumulation of the wealth of the state in the hands of a single class, and the consequent pauperization of the great body of the citizens. "His motives were the purest, and he suffered the death of a martyr in the noblest cause that a statesman can embrace, the protection of the poor and the oppressed." Schmitz, in Dict. Biog. For a somewhat different estimate, see Momm. III., pp. 111–126, and Beasley's "Gracchi, Marius, and Sulla." **Tuberone,** nephew of Africanus Minor, fellow tribune and opponent of Tib. Gracchus, 133 B. C., and praetor 123 B. C. **Amicis,** *who were his friends*, appositive of *aequalibus*. **Derelictum,** *entirely left*, like *depugnare*, *decertare*, etc., the *de* having the meaning of "formally" or "completely." R. 813, d. **C. Blossius,** a Greek from Cumae, adviser of Gracchus, and under the patronage of Scaevola. Every *peregrinus* coming to do business at Rome was obliged to put himself under the protection of a citizen, *cui quasi patrono se applicavit*, bearing a relation, called *hospitium*, and analogous to that of *clientes*. R., pp. 85, 86. **Quod —in consilio,** *because I commonly sat in council with the consuls*. L. and R. The senate was the standing council, *consilium*, of the consuls, but in cases of peculiar difficulty they called to their assistance leading lawyers and statesmen. *Adesse* has the technical meaning of "to give legal advice." **Deprecatum.** The supine in *um* denoting purpose, is construed with verbs as an accusative of the end of motion. Al. 301, n.; (R. 466.). **Tanti,** an old locative used to express valuation. R., vol. II., pp. lvii–lxi.; (H. 405; Al. 215, c.). **Fecisset.** It is important to distinguish between the uses of *quod* with the indicative and subjunctive; by the indicative is given the speaker's own judgment of a fact, by the subjunctive another's judgment irrespective of fact. M. 398, b. and obs. 1, with 399, obs. The pluperfect is necessary here because Gracchus was dead, but the following imperfects are allowed because they denote actions continuing during his life, which had been called to mind by *fecisset*. **Etiamne,** sc. *hoc putares?* **Si voluisset.** By some editors this is taken as a question of Laelius, to which *paruissem* is the reply. Plutarch says (*vit.* Tib. Gracch. IV., p. 529) that Blossius added, "For he never would have commanded it if it had not been for the people's good." **Quam nefaria vox,** usually taken as an interjection with *est* supplied, while *videtis* is used absolutely; but it is better to supply *sit*, and make it depend directly upon *videtis* as an object. Laelius, the aristocrat, does not see that Blossius' answer was not a testimony to his friendship merely, but to his confidence in the purity of Gracchus' motives, and the wisdom of the measures he had inaugurated. **Hercule** (or *mehercule*), the common form of asseveration, shortened from *ita me Hercules adiuvet*. R. 417; (Z. 361.). **Temeritate,** *infatuation*. **Illius,** subjective genitive, limiting *furoris*; cf. *eius*, § 30. **Amentia,** *in this mad state*, ablative of cause. **Quaestione nova perterritus,** *frightened by the extraordinary commission*. A special investigation into the acts of the Gracchian party was ordered 132 B. C. For the method, see Rams., p. 289. The hasty and irregular character of Blossius' action is indicated by the asyndeton. **Poenas—persolvit.** The punishment is represented as a debt due the state, hence paid, *persolvit*, to it. Blossius had fled to Aristonicus, a claimant to the throne of Pergamus, in Asia; but, on the defeat of Aristonicus by the Romans, 130 B. C., he committed suicide, which the Stoic philosophy, which he professed, allowed him to do. **Peccaveris,** future perfect for the English present. M. 340, obs. 1; (H. 473, 2.). **Virtutis opinio,** i. e., another's belief in your virtue. Cf. § 98.

38. Si simus. Some MSS. have *simus si;* but two protases are not infrequent when one is subordinate to the other. The subordination of the second is here marked by *quidem*. Cf. the use of relatives, §§ 13 and 27. **Nihil—vitii,** *no evil would result.* **Vita communis.** Cf. § 18. **Hoc numero** = *horum numero*. Cf. *mentionem*, § 3. **Sapientiam,** i. e., such as described in §§ 18 and 19, by which men live in accord with nature.

39. Papum Aemilium, consul 280 B. C., when he conquered the Etrusci and the Boii, also 278 B. C.; censor 275 B. C. The family name, *Papum*, omitted by B., usually follows the name of the gens. H. 649; (Al. 80.). **Luscino,** sc. *Fabricio;* see § 18. *Familiaris*, used adjectively, takes a dative; used substantively, takes a genitive. M. 247, b. obs. 1; (H. 391, II. 4; Al. 234, d.). **Patribus** = *maioribus*. *Patres* is commonly used only of parents and grandparents, and *a patribus accipere* refers to oral tradition in distinction from *memoriae prodi*, written reports. **Tum** = *deinde, secondly.* **Igitur** seldom stands first in Cicero, but often in Sallust. M. 471. **Quemquam.** How does it differ from *quispiam?* H. 456, 457; (Al. 105, d. and h.). **Ab amico—contendisse,** *ever pressed a demand upon his friend for anything.* This verb is more commonly construed with an *ut* clause or an infinitive. **Non.** The adverb, by its position between the participle and the auxiliary, is incorporated, as it were, into the verb, and, as in English, gains emphasis thereby. **Sanctissimi,** *the purest of men.* *Sanctus* is used primarily of one who is devoted to the service of the gods, and secondly of one who has a pure and saintly spirit. See D., *s. bonus.* **At vero.** Laelius intends to imply (M. 437, c.; Al. 156, b.) that Carbo and Cato, in following Gracchus, did not show a friendship like that just mentioned. **C. (Papirius) Carbo,** an able but unprincipled follower of Gracchus, and one of the commissioners for carrying out his agrarian law. He was praetor 131 B. C., when he introduced the custom of voting by ballot in the *comitia* on the enactment or repeal of laws; and also introduced a bill, which was defeated by the opposition of Scipio, "allowing the re-election of the same tribune as often as the plebs wished." He became consul 120 B. C., and attempted to join the aristocratic party, but they would not receive him. The next year he was accused on some unknown charge by C. Licinius Crassus, and committed suicide to escape condemnation. **C. (Porcius) Cato,** grandson of the censor Cato and of L. Aemilius Paulus Macedonicus, consul 114 B. C., and afterward a legate in the Jugurthan war, when he was corrupted by the king. **Et.** The third member of a series is not introduced by *et* unless it is also used between the first and second members (M. 434, obs. 1; H. 554, I. 6), but as the relations of a brother are different from those of friends, *C. Carbo, C. Cato* form a single member to be joined with *Gaius.* **Minime,** sc. *acer.* **Nunc,** i. e., 129 B. C., the reported date of the conversation. **Acerrimus.** C. Gracchus was one of the commissioners under the agrarian law of his brother, which he had revived, and was the earnest and eloquent advocate of Carbo's law for the re-election of tribunes. Some editors supply *sequebatur* with *minime* and *sequitur* in the last clause, but this makes Cicero assert that Gaius did not support his brother's measures, which was not true. See Madvig, Opusc., 2, 281.

CHAP. XII. **40. Haec—sanciatur,** *let us make this the inviolable law of our friendship.* See Lex., *s. sancio*, I. **Turpis,** objective with *res*, things which we should not ask because they are bad in themselves; subjective with *excusatio*, an excuse which shows baseness on the part of him who gives it. **Etenim** introduces a digression on politics extending to *praecipiendum est.* *Etenim* is used not so much to confirm preceding statements as to advance the general argument, and has almost the same force as *porro praeterea.* See Mad. De Fin., 1, 1, 3. **Eo loco—locati sumus,** *we are now brought into such a condition that it is our duty to watch carefully for troubles*, etc. With *nos* sc. *optimates.* For *oporteat*, see D., *s. necesse est.* **Spatio curriculoque.** *Spatio* has reference to the ground occupied, extension; *curriculo*, to the track, direction, N., but Cicero doubtless uses the terms here with but slight, if any, distinction. See n. on *fides*, § 19. Metaphors from the race-course are very common. Nix. 45, 5.

41. Vel, corrective, *or rather.* H. 554, II. 2; (R. 872.). **Quidem.** Like *ipse* (see n. § 5), *quidem* is often joined to the subject when it really modifies the predicate. It is best translated by the auxiliary "did," *or rather he did become a king.* **P. Scipione,** sc. *Nasica.* He was the murderer of Tib. Gracchus, and on this account became such an object of hatred to the plebs that the Senate thought best to withdraw him from their fury by sending him on a pretended mission to Asia, where he died soon after. **Non queo.** Cicero does not use *nequeo*, though he does use other forms of *nequire.* M. 159, obs. 1. **Nam.** *Nam* sometimes introduces a new statement, but one which from the context needs no explanation. Often there is an ellipsis of something like, "I say this for."

Sustinuimus, *we have borne with.* **Tribunatu.** The tribuneship of Gaius Gracchus did not occur till 123 B. C., six years after this conversation; but as he had already shown marked ability and aggressiveness, Cicero puts into the mouth of Laelius forebodings drawn from his own subsequent knowledge. **Deinde,** a word of difficult explanation. Sey. and L. refer it to *deflexit—consuetudo maiorum*, as introducing the second point of degeneracy, i. e., *res*, the proposition to introduce the ballot, the first being Gracchus' attempt to establish a monarchy. I prefer, with R., "to take the remark *serpit—labitur* as perfectly general in scope, and as intended to give the reason why Laelius dreaded to think of the future course of C. Gracchus. *Deinde* is here used *proleptically*, i. e., it presupposes *semel*, which comes soon after. Translate: 'affairs *soon* move on, for they glide readily down the path of ruin when *once* they have taken a start.'" The following, *videtis—Cassia*, affords an example. **Coepit,** sc. *labi;* cf. Livy, Praef. 4. **In tabella,** *in the matter of the ballot.* Cicero had changed his opinion since his speech against Rullus, 63 B. C., when he called the ballot *vindicem tacitae libertatis*, II. 2, 4. The lex Gabinia, which authorized the ballot in voting for magistrates, was passed 139 B. C.; the lex Cassia, extending its use to public trials before the Comitia, 137 B. C.; and the lex Papiria (see n. on *Carbo*, § 39), 131 B. C. **Iam ante,** i. e., before Carbo's tribuneship. The two preceding sentences are parenthetical. Laelius does not mention the lex Papiria, because he had just referred in general to the acts of Carbo, which included this lex, and which were fresh in the minds of his hearers, but mentions only the two preceding leges which had prepared the way for that of Carbo. In the next sentence *iam* refers to the time of the conversation, and indicates the results of these popular measures. **Multitudinis,** *populace*, used to avoid the repetition of *populi*, yet suggesting that the secret power of many opened the door for demagogism.

42. Quorsum haec, sc. *disputo.* The verb to be supplied depends on the context. M. 479, d. obs. 1; (H. 368, 3, n. 2; Al. 206, e.). **Eius modi,** genitive of quality used like an indeclinable adjective. M. 287, obs. 1. **Ignari casu aliquo,** *ignorantly or accidentally;* conjunction omitted because the latter partly explains the first. **Ne.** This is used by Cicero to express negative purpose both with and without *ut*, but *ut ne* is commonly used when a general purpose is announced, to which a negative turn is given. Often a clause intervenes between *ut* and *ne.* M. 456; (H. 499, I.; Al. 317.). **In magna aliqua re publica,** *in some important public matter.* B. and O. omit *publica*, but the MSS. have the usual abbreviation *re p.*, and the context almost requires it. **Inprobis,** like *bonis*, above, has a political reference, the common people as distinguished from the aristocracy. **Secuti erunt.** Cf. the Latin and English use of tenses. Nix. 27; (Al. 281, R.; M. 340, obs. 1.). **Alterum.** In expressing general relations *alter* is used like the English "another." M. 496. **Imperator.** Eurybiades, the Spartan, had the general command, but the victories at Artimesium and Salamis, which saved Greece, were due to the exertions of Themistocles. **Invidiam,** *unpopularity.* **Fecit idem,** i. e., *ad hostis se contulit.* Cicero thus places the expulsion of Coriolanus 491 B. C.; but for the truth of the story, which forms the basis of one of Shakespeare's plays, see Momm. I., p. 360, and Sir G. C. Lewis "On the Credibility of Early Roman History," vol. II, ch. XII, §§ 22, 23. **Itaque** = *atque ita, and so it came about.* **Mortem—conscivit.** The stories are quite contradictory. See Plut. I., 266, and Nepos *vit.* Them. 10, 4.

43. Talis. Such as would bring evil upon one's country. **Vel—inferentem,** *even to the extent of making war.* **Quod—sit,** *now this, considering the course affairs have begun to take, will probably come about.* See n. on *haud scio an*, § 21. A relative has often the force of a conjunction and a demonstrative. **Mihi,** etc. The connection is, "Now, because I am as anxious for the future as for the present welfare of the state, I urge those views and measures which would prevent associations of men injurious to it." **Futura,** *is going to be;* the periphrastic is always used to express what *is to be,* M. 341, obs., in distinction from simple futurity.

CHAP. XIII. **44. Igitur.** Like the English "then" or "I say," *igitur*, *itaque*, etc., are used after a parenthesis, to resume a former statement. H. 554, IV. 3; (Al. 156, e.). See n. § 26. **Prima lex,** *as the principal law,* predicate; cf. § 40. **Honesta petamus,** *make only honorable demands.* Position in Latin often gives the force of "only," the auxiliaries and other tricks of emphasis. Nix. 8. **Verum.** So the MSS. followed by R. instead of *vero* (B. and O., and most editors). The asyndeton in the other clauses strongly favors *verum*, and the sense is fortified by *cuius—desperanda est*, § 90. **Adhibitae,** *and then should be followed.* A preceding verb is often repeated in its perfect participle, where we say "then" or "afterward." M. 425, obs. 2.

45. Nam gives support to the preceding statements by introducing refutation of the false views that are taken of friendship. See n. on *nam*, § 41. **Mirabilia quaedam** = παράδοξα; see n. on *quodam*, § 6. **Quod—argutiis,** *which they do not refine upon* (lit., *track out*) *in their subtlety.* R. **Partim** is logically a partitive appositive to *quibusdam*, and finds its correlative in *alios*, below; one of the many anacolutha by which Cicero endeavors to preserve the conversational character of the treatise.

The reference is to the Epicureans. **Nimias,** *too intimate.* Editors remark the resemblance between this passage and one in Euripides, Hippolytus, ll. 253–263. *χρῆν γὰρ μετρίας εἰς ἀλλήλους. φιλίας*, etc. **Pluribus,** for more than one, i. e., himself. **Satis—molestum esse,** *every one has enough, and more than enough, of his own affairs, without being burdened by excessive entanglement in the affairs of others. Sibi* is pleonastic with *cuique*, like "own" with possessives. Z. 746. *Alienis* is ablative of means. **Quam laxissimas,** *the loosest possible reins*, not *as loosely as possible*, on account of *remittas*. N. **Securitatem.** By this word Cicero translates *εὐθυμία*, *cheerfulness*, of Democritus; *ἀπάθεια*, *absence of emotion*, of the Stoics; and *ἡδονή*, *enjoyment*, of Epicurus. Sey. It means here, "freedom from anxiety." Cf. Tusc. Disp., V. 14, 42. "Securitatem autem nunc appello vacuitatem aegritudinis in qua vita beata posita est." **Qua—possit.** This clause is logically independent, and might have employed the infinitive. See n. on *quae—fuisset*, § 88.

46. Alios. The Cyrenaics. **Ante;** see § 26. **Expetendas.** *Expetere* is to seek from an intelligent choice*;* *adpetere*, instinctively or blindly; cf. *adpetentius*, § 50. **Haberet.** The present would regularly have followed *dicere*, as *necesse esset* would have followed *placuisse* in § 45. Sey. explains by saying that *dicere* is equivalent to *dixisse*, the present being used because the statements are still found in their works; but that does not explain the present *quaerant*. It is one of those violations of rule that every living language allows to the subtle changes in the thought of the speaker. See Mad. De Fin., III. 67. **Mulierculae.** The diminutive often expresses contempt, sometimes pity. **Putantur.** Some read *putentur*. The former refers the words to Laelius, the latter to *alios*.

47. Qua—iucundius, *which is our best and most delightful gift from the immortal gods.* The superlative of our language often replaces the comparative of the other. Nix. 24, a. **Quae,** almost = *quanti*, *of what worth?* R. **Specie,** ablative of specification. **Blanda,** *enticing.* The figure is of a maiden seeking a marriage alliance. Rams., p. 423, *repudium.* **Reapse** = *re—ipsa.* H. 186, IV. 5; (Al. 100, c.). **Multis locis,** *for many reasons.* **Quae—oderit,** *which of necessity and with painstaking care spurns and hates its opposites.* The student should distinguish the ablative with *cum* from the ablative of manner. M. 258, and obs.; (Z. 472, n. 1.). **Ignaviam fortitudo,** chiasmus, as often in a series. **Flagitiosis.** The *flagitiosus* was once "cuius vitae nota turpitudinis inusta est." **Ergo** sums up the answer to *quae—securitas?* This *securitas* can not be obtained, for the same argument which leads us to avoid friendship also leads us to avoid virtue, the practice of which, with its delight in good and grief at evil, is characteristic of a well-ordered mind.

48. **Qui—cadit,** *and it surely does.* See n. on *quod—sit*, § 43. **Humanitatem,** "*the milk of human kindness.*" **Aliquas.** What different meaning would *quas* or *ullas* give? M. 493, 494; (H. 455, 457; Al. 202, a. b.). **Non dico,** *I do not say.* The object is the rest of the sentence. M. 219, obs. 3. **Pecudem,** without reason; **truncum,** without feeling; **saxum,** motionless and lifeless. Lah. Note the chiasmus. Cf. Odyssey, XIX. 163. *οὐ γὰρ ἀπὸ δρυός ἐσσι παλαιφάτου, οὐδ' ἀπὸ πέτρης.* **Neque enim,** following the implied inference of the preceding question. **Isti,** the Stoics. **Volunt.** Cf. § 29. **Tenera atque tractabilis,** "*gentle and easy to be entreated.*" *Tenera* is opposed to *duram*, *tractabilis* to *ferream*, as iron resists impressions. **Diffundatur,** sc. *quis.* **Non plus.** Except in the colloquial phrase, "no—no more than," we do not repeat the negative, but say, "any more than." *Plus* means "in a greater degree." M. 305, c. obs. 2. The sentence is irregular for "non plus quam curae et molestiae quas virtutes adferunt, valent it virtutes repudientur." Chap. xiv. **Contrahat.** The subject is *si—eluceat.* Translate by the passive. Nix. 7. **Supra.** Cf. §§ 27, 29, 32. *Supra* strictly applies to writing, and *ante* to speech. Cf. § 46. **Id cum contigit.** The perfect is often used, where we use the present, in subordinate propositions after indefinite relative expressions, to denote time, place, or condition. M. 335, b. obs. 1; (H. 471, II. 3; Al. 279, d. R.). **Exoriatur.** The figure is of the rising sun, continuing *eluceat.*

49. **Cultu,** the care of the body which tends to its beauty and adornment. **Eo qui.** *Is qui* serves for additional definition; *is*, *qui* calls attention to something of another character. **Redamare.** The coining of a word to imitate ἀντιφιλεῖν is excused by *ut ita dicam.* Lah. *Redamare* does not occur again till late Latin literature. R. The constant use of *ut ita dicam*, *quasi*, *tamquam*, and *quidam* shows how careful Cicero was in the use of words. Like Caesar, he held it as a fundamental principle, "ut tamquam scopulum sic fugias inauditum atque insolens verbum." **Studiorum,** *personal affection*, the striving for another in which *officia* have their source. Sey.

50. **Tam trahat;** so R. with MSS. B. and O., *attrahat.* **Similitudo,** for *similitudinem*, attracted by *quod.* **Diligant;** see n. on *ut—adpareat*, § 68. **Quasi propinquitate—natura,** *by a kind of relationship and natural affinity.* **Adpetentius,** used of the desire, **rapacius** of the act. Present participles that denote quality in general, and not a definite action or relation, become adjectives, and are followed by the genitive. M.

424, b.; (Al. 218, b.). **Similium,** neuter; cf. *plerisque*, § 13. **Necessariam,** attributive, not predicate; sc. *esse*. **Qui,** attracted to the gender of *fons;* a common construction when the relative adds a new remark about an object already defined. M. 316; (H. 445, 4; R. 451.). **Inhumana.** Cf. *humanitatem*, § 48; **inmunis,** *unserviceable;* lit., exempt from *munia* or services toward the state; **superba,** *repellant*. This word contains the ideas of "oppressive," "proud," and "difficult to approach." R. **Tueri** and **consulere** indicate the two kinds of public duties—*imperia* and *magistratus*. Cf. § 63.

51. Fingunt, sc. *esse*. **Tantum abest ut—ut,** *and so far are friendships from being cherished that.* The verbal translates the first *ut* clause, which is the subject clause of *abest;* the second is the correlative of *tantum*. Al. 332, d.; (M. 440, obs. 1; H. 502, 3.). **Opibus,** ablative of cause; see § 22. **Atque—amicis,** *and yet perhaps it may be desirable that friends should not be self-sufficient. Atque* = *quamquam.* For *sciam an.*, M. 453, *ad fin.*, and n. on § 20. **Ubi** = *qua in re, wherein.* **Nostra** = *mea*, i. e., Laelius'. **Non igitur.** *It is not then friendship which.* See n. on *honesta petamus*, § 44.

CHAP. XV. **52. Quam—cognitam,** *which they do not understand theoretically or practically. Habere* with a perfect participle has almost the force of an auxiliary. H. 388, I. n.; (Al. 292, c.). **Ut—diligatur,** *without loving or being loved.* The English present passive participle is supplied in Latin by a temporal clause. H. 550, n. 5. See Näg., § 96, p. 260; **ut** = *ita*, or *ea condicione, ut*. Observe the logical arrangement, differing from the English, the condition coming before the fulfillment. Nix. 9, γ. **Circumfluere—vivere,** hendiadys; render *circumfluere* by an adverb, *to live riotously in the possession of all splendors.* **Nimirum in qua,** *one, surely, in which.* Some place a comma after *nimirum*, but this always comes at the beginning and not at the end of a clause. R. **Stabilis benevolentiae,** objective genitive.

53. Quis—putet. Cf. "There is no fear in love, but perfect love casteth out fear." 1 John, iv, 18. **Coluntur—simulatione,** i. e., they receive the outward tokens of friendship. **Dumtaxat,** compounded of *dum* and *taxat*, frequentative of *tango;* it modifies the whole expression *sim. ad temp.* **Quod,** *and this is what;* see *non igitur*, § 51. The clause beginning with *tum* is epexegetic. **Exsulantem,** explanatory of *tum*. **Gratiam referre,** *recompense*, used of both good and bad.

54. Illa, *his well known.* H. 450, 4; (Al. 102, b.); causal ablative. **Amicum,** appositive of *quemquam*. **Atque,** *again*, introduces the new point of the effect of political influence, *opes*. **Praepotentium,** appositive of *multorum*. See n. on *multa et magna*, § 30. **Fastidio,** *haughtiness;* **contumacia,** *self-will.* **Quicquam.** Like *nihil*, *quisquam* is often used in general comparisons. **Insipiente fortunato,** *upstart.* For the substantive use of the adjective, M. 301, obs.; (H. 441.). **Sperni—novis.** Bracketed by B. because wanting in the Parisian MSS.

55. Vestem, *tapestry.* **Amicos.** Asyndeton is common in short clauses marking a contrast. **Amicitiarum,** appositive genitive, attracted from *amicitiae suae.* Translate, *but each one's friendships are a possession.* **Ut** does not introduce the result of the preceding clause, which would be illogical, but sums up the section, "What is more foolish than to gather perishable things and neglect friendship, seeing that, etc.?"

CHAP. XVI. **56. Fines,** *boundaries*, as lines that may be changed; **termini,** *limits*, as stones set to mark the corners of a field. Cf. § 36. **Unam,** i. e., of Epicurus. See Zeller's "Stoics, Epicureans, and Sceptics," chap. xx, p. 465. **Pariter.** See n. on *pares et aequales*, § 32. **Facit.** So O., L., N., R., and Sey., with MSS. B. has *faciat.*

57. Prorsus, to be taken with *nulli*, not with *adsentior; to none at all.* R. **Causa amicorum.** The repetition of *causa*, which is not usual in a second member, and its position, which is regularly after its limiting genitive, are doubtless due to the desire for a forcible chiasmus. **Precari** and **indigne** are both used absolutely. With *supplicare*, which is used especially of the Roman canvass for office, *ambitio*, supply *alicui.* The infinitives are appositives of *multa.* **-que,** *and so;* not for *multae aliae res sunt*, etc., but this clause repeats and gives more exactly the general statement contained in the words *quam multa—amicorum.* R.

58. Quae definit, *which restricts*, a common metonomy for "the opinion of those who restrict." **Nimis—amicitiam,** *to reckon too closely and meanly with friendship. Calculi* were little pebbles used by boys in learning arithmetic. Rams., p. 422. **Par sit ratio,** *that there may be a bdlance. Expensorum* is more common than *datorum* for the credits. **Divitior,** the common form in Cicero for *ditior.* R. **Excidat—defluat—congeratur,** figures taken from the measurement of grain; *excidat* is generally followed by the special *defluat*, "fall to the ground," and its opposite, *congeratur.* Some explain *excidat* and *congeratur* of dry, and *defluat* of liquid, measure.

59. Faciat. Cf. the corresponding clause in § 56, where the indicative *facit* calls attention to the estimation which one has actually formed of himself. **Eum,** *such an one. Ille* is used in the next clause, referring to *eum*, as otherwise the subject of *est* might be referred to *amici*, and because the *eum* as an antecedent becomes distinguished from *amici* definitely as "that one." Cf. Näg., p. 253. **Eniti et efficere,** a sort of hendiadys, *to strive so as to arouse.* **Alius,** *different.* **Inimiciorem amicitiae,** oxymoron (H. 637, XI. 6), *unfriendly to friendship.* **Esset osurus.** The subject is the indefinite *quis,* to be supplied from *amare;* with an infinitive, *quem,* "one," is omitted. M. 494, b. obs. 5 (5); (R. 907, e.). **Nec,** sc. *dicebat,* from *negabat.* M. 462, b. **Biante,** of Priene. See Dict. Biog. The saying is attributed by Gellius, Noct. Att., 1, 3, 30, to Chilon. **Inpuri,** *sordid, base-minded,* a general term particularized by *ambitiosi* and *omnia—revocantis.* The asyndeton brings *inpuri* into sharp contrast with *unus e septem.* **Ambitiosi,** not "ambitious" (see n. on *accuratam,* § 25), but "one devoted to the pursuit of office." **Omnia revocantis,** *one who regarded everything as it effected his own influence.* R. The two expressions describe one absolutely selfish in his aims. **Poterit.** The future is often used to express a logical consequence. R. 601. **Cupere** denotes the action of the feelings; **optare,** of the intellect. Laelius' earnestness leads him to a statement which facts do not warrant. A selfish man may be ready to take advantage of a friend's mistakes, and even be glad when they occur, but he does not necessarily wish for them. **Sibi** refers to the omitted subject of *cupere.* **Factis commodisque,** ablative with *angi* and *dolere;* dative with *invidere;* zeugma.

60. Fuit, past with reference to Bias. **Ut—ne.** See n. on *ne,* § 42. **Quando,** unemphatic "ever"; distinguished from *aliquando* as *quis* from *aliquis.* **Deligendo.** So B., N., Lah., and L., with good MSS. authority; O., R., and Scy., also with good authority, read *diligendo.*

CHAP. XVII. **61. His—arbitror.** *I think, then, we must establish these limits.* For the impersonal use of *uti,* M. 421, obs. 2; (H. 421, III. n. 4.). **Voluntatum.** See n. on *voluntatem,* § 15. **Caput,** political status exposed to *deminutio capitis* (Rams., p. 83); it is also used of physical life; **fama,** good name, opposed to *infamia* (Rams., p. 84.). **Declinandum de via sit.** Cicero's statements here are very vague, and indeed difficult to reconcile with § 18—*nisi in bonis amicitiam esse non posse;* but that he thought it advisable to depart from the strict rule of integrity, in case it did not injure one in the public estimation, is clearly seen from such places as this, and De Or., I. 44; De Off., II. 51, and from his request of Atticus to deny the authenticity of one of his letters, Ep. ad At., III. 12. It might be further said that public morality at Rome required such service in a friend, limiting the service only by the caution, *modo ne summa turpitudo sequatur.* **Est—possit,** *for there is a point up to which we may show indulgence to friendship.* **Res gerendas,** not, as usual, the occupations of war, but those of statesmanship and public life. **Blandi-**

tiis et adsentando. The association of a noun and a gerund is rare in Cicero, though common in writers of the silver age; but cf. *venandi aut pilae*, § 74. **Virtus.** Not virtue absolutely, for the statement would then be a mere truism, but as defined by *quam—caritas.*

62. Cuius—amicitia, *from whom this conversation entirely came;* cf. § 33, and for the separation of the adjunct from its noun, cf. § 5, *cuius disp. e. de a.* **Querebatur,** taken from Xenophon's Mem., 2, 4, 4. **Signa,** indications of character; **notas,** marks which distinguish from others. Sey. **Firmi,** *firm,* not easily driven from a position; **stabiles,** *steadfast,* not vacillating; **constantes,** *consistent,* whose thoughts and actions are conformed to settled principles. Sey. These three qualities combined to make up the distinctive Roman character of *gravitas.* **Expertum** agrees with the subject of *iudicare.* **Praecurrit—iudicium,** *outruns the judgment.*

63. Sustinere—benevolentiae, *to check the kindly impulse as one would a headlong race.* R. **Quo** = *ut eo,* that with safety we may use our friendship as we do a well-broken team. By the translation "team" it is clear how the reading *amicitia* is better. N. O. reads *amicitiis,* and R., by omitting the comma after *amicitia,* makes it an ablative of means with *periclitatis.* **Periclitatis,** used passively. **Movere,** a gladiatorial term, spoken of driving one from a position he has taken. **Honores,** the usual and general term for offices; **magistratus,** civil offices; **imperia,** military and absolute authority conferred by a *lex curiata* only on dictators, consuls, and praetors, and essential to the conduct of war in behalf of the state; **potestates,** a term of varied significance, sometimes meaning all power delegated by the state to an individual, sometimes synonymous with *imperium,* and sometimes meaning the power of inferior magistrates. (See Dict. Ant., *s.* Patria Potestas.). The words are not used here with exact significance, but as a general statement of public influences averse to friendship. **Multo,** to be joined with *magis* in *maluit.* **Obscuratum iri,** i. e., their neglect of friendship will be overlooked on account of the power they have obtained. The infinitive has for its subject a neuter pronoun referring to the preceding clause.

64. Itaque—versantur. How true this is, Cicero learned in his relations with Pompey. **Invenias.** See n. on *tu velim,* § 5, and cf. *inveniemus,* § 63. The two forms correspond to the English future indicative and imperfect potential, the former representing the inquirer as ready to search, but hesitant as to the point of beginning, the latter representing him as not searching, from doubt as to the result. **Graves,** *burdensome;* **difficiles,** *difficult to endure.* **Inventu.** M. 412, obs. 1; (R. 497 and 554; H. 547;

Al. 303, and R.). **Amicus—cernitur,** "A friend in need is a friend indeed." Cf. Barnfield, "Ode from Poems in Divers Humors":

> "He that is thy friend indeed,
> He will help thee in thy need."

and Proverbs, xvii, 17: "A friend loveth at all times." Adversity proves true friends, but false friends are convicted in two ways. The line is iambic trimeter, H. 622; (Al. 365,) and probably from a lost tragedy. **Aut,** sc. *si*, but the construction is harsh; with **bonis,** sc. *suis*, and with **malis,** sc. *amicorum*. **Praestiterit,** future perfect with the present *debemus*, because the latter states the general principle to be recognized whenever the special case shall occur. See n. on *fuerat*, § 15.

CHAP. XVIII. **65. Quod—est,** a part of the logical subject, and not a clause of characteristic; hence the indicative. Al. 318, N. **Simplicem,** *frank*, opposed to *multiplex*. **Communem** = *κοινός*, putting one's self on the same footing as others, *courteous*. **Qui—moveatur,** *having the same interests*. **Neque enim—potest esse.** By the chiasmus the adjective, *fidus*, containing the emphatic thought, is repeated at the end of the sentence, preparing the mind for the next statement. **Addendum,** *furthermore;* the clause with *ut ne* is equivalent to an exhortation. **Quam—tracto,** the present, with expressions of duration of time, especially *iam* and its compounds, denotes an action continuing in the present, but begun in the past. We illogically use the perfect. Al. 276, a.; (H. 467, 2.). The sense of the clause is purely adjective. **Fit,** *is established* as true in argument. **Initio,** in § 18. **Primum—deinde,** a slight anacoluthon; the subjunctive clause gives an injunction for the preservation of friendship, the infinitive clause the principle on which a friend acts. **Ne—quidem.** See n. on this, § 30. **Semper—violatum,** explanatory of *suspiciosum;* *violatum* = *cum violatione aliqua factum*.

66. Accedat, *to this should be added a sweetness of conversation and manners*. **Tristitia,** *gloominess*, opposed to *remissior*, *more unconstrained;* and to *liberior*, *more open*. **In omni re severitas,** *habitual sternness* (see n. on *cum benevolentia*, § 20), opposed to *dulcior* and *proclivior*.

CHAP. XIX. **67. Hoc loco,** *at this point*. The relation of friendships would naturally come into a discussion on the choice of friends. **Vetulis,** often contemptuous, but here used of the weakness accompanying age; **teneros,** a common epithet of youth in opposition to the hardening effect of age. **Satietates.** The plural of abstract nouns is often found in Latin to denote the different instances in which the quality is exercised. M. 50, obs. 3; (H. 130, 2; Al. 75, 3, c.). **Quod dicitur,** *the saying*, used like *ut* *aiunt* of proverbial expressions. **Simul.** A common meal requires association in time, *simul*, as well as association in space, *una.* The proverb means, that a long time is necessary to complete the work of friendship—i. e., to bring it to perfection.

68. Ut—adpareat. Instead of accusative with infinitive, the infinitive, as an appositive to *spem*, would express the matter as a fact; the *ut* clause, probably through an omitted clause, represents a purpose or result. Al. 332, f.; (H. 499, 3, and 501, 2.). **Herbis** refers to the young grain. With *fallacibus* cf. *fundus mendax.* Hor. Od., III. 1, 30. With *adpareat* sc. *futurus.* **Illae quidem.** *Quidem*, annexed to a pronoun, marks a concession, and is followed by *sed*, *tamen*, etc. The pronoun is not usually translated. M. 489, b.; (Al. 151, c.). **Vetustas.** The abstract implies the reason = *vetustas amicitiae*, not "an old friend," but "a friend because he is old." Cf. § 74. **Eo.** A kind of anacoluthon, common in conversation, repeating *equo* after the parenthesis. **Quo,** sc. *uti.* **Intractato,** *unbroken;* **novo,** *strange.* **Montuosis etiam.** The beauty and grandeur of mountains seem to have made little impression upon the ancients. The Romans regarded them as obstacles in the way of their progress, adversaries to be overcome, and were more impressed by their wild and rugged character than by their grandeur.

69. Maximum, *of the greatest importance.* Cf. *caput*, § 45. **Parem.** Cicero requires equality for the highest friendship, but he does not make it clear how it is to be obtained. Cf. § 70. **Excellentiae,** the plural with *saepe* referring to different persons, hence the singular *qualis* in case of Scipio. **Philo.** See n. § 14. **Rupilio,** consul 132 B. C. (cf. § 37), a bitter opponent of Tib. Gracchus, but condemned in the tribunate of C. Gracchus, 123 B. C., for his cruel and illegal persecution of the friends of Tib. Gracchus. **Mummio** (Spurius; cf. § 101), a man of letters, and brother of the captor of Corinth. **Anteposuit,** *assumed no superiority over.* **Maximum,** the oldest son of Paulus Aemilius Macedonicus, adopted by Q. Fabius Maximus. Scipio was his younger brother, but adopted into the gens Cornelia. **Omnino,** *certainly*, or our colloquial "enough." **Is,** necessary for definiteness of subject, which without it might be referred to Scipio.

70. Ut—ut—ut. The first is explanatory, *namely*, *that*, the second is final, the third illustrative. *Impertiant* is potential subjunctive. **Ea,** plural with reference to various forms of eminence; cf. *excellentiae*, § 69. **Proximis,** *relatives.* The idea that service was due to any who had not an immediate claim upon one was the gift of Christianity. **Fortuna,** *external condition*, including more than property. Observe the chiasmus by which *opes* refers to *fortuna*, and *honori* and *dignitati* to *animo.*

Fabulis. The word means either "legends," like that of Romulus and Remus, or "plays." Either translation will do, as Cicero doubtless had in mind only a narration that did not rest on a basis of fact. **Ignorationem,** i. e., on the part of others. **Stirpis et generis,** *descent* and *family;* the former is the more general. **Famulatu,** not abject slavery (*servitus*), but a condition of dependence requiring service. **Veris,** opposed to *fabulis;* **certis,** opposite of *dubiis.* **Capitur—confertur,** oxymoron.

CHAP. XX. **71. Coniunctionis,** *kindred,* which to some extent Cicero associates with friendship. Cf. § 19. **Dolere** = *aegre ferre, to take it ill.* **Quorum** = *sed eorum;* see n. on *quod—sit,* § 43. **Queant,** rarely used except with a negative. M. 159, obs. 1. **Genus,** appositive to *plerique.* Cf. *dubitatio,* § 67.

72. Submittere se, i. e., to exhibit modesty. **Sic—extollere,** sc. *se debent, so in some degree* (as far as they can) *ought inferiors to raise themselves.* O. inserts *se.* Many editors take *inferiores* as the object of *extollere;* the sentence then means that superiors should not only lower themselves, but lift their inferiors; but there is no grammatical objection to the first explanation, and it accords more perfectly with the general course of the argument. For a full discussion, see Sey., *ad loc.* **Ipsi,** they regard the slight as a personal one; see n. on *ipse,* § 5. **Non fere,** *seldom;* see n. § 2.

73. Non—neque, a general negative is distributed negatively, i. e., the Romans said *non—neque—neque,* when we usually say "not—either—or." M. 460, obs 2, (b.); (H. 553, 2.). The anacoluthon prevents the second negative, which would be "neque alter quidvis sustinere possit." **Honores,** offices like the pontificate, the consulate, etc. **Perducere,** through the successive grades. **Rupilium.** See n. § 69. He is said to have died of disappointment at the defeat of his brother Lucius, "but as it probably happened about the same time as his own condemnation, the latter indignity may have had more share in causing his death." **Deferre,** in the way of office.

74. Omnino—sunt, *in general, we must come to our decision upon friendships only when the mind and life are steady and mature.* The "confirmata aetas" was the period immediately following youth, when the mind and body were in the possession of their full powers, and the Roman "constantia," so necessary for true friendships, would be developed. *Aetatibus* is ablative absolute. **Venandi aut pilae.** See n. on *blanditiis,* § 61. **Habere,** sc. *oportet.* **Isto,** *on that principle.* R. This use of *isto* seems to mean by implication, "for if you should maintain what I have just denied, then," etc. L. **Paedagogi,** lit., "boy-conductors."

These were usually slaves, "answering in many respects to what we now term nursery-governesses, who taught children the first rudiments of literature, and afterward attended them to school." Rams., p. 422. English derivative, "page." **Aestimandi,** the reading of B. after Mommsen; the MSS. have *est.* O. inserts * after *modo.* By the reading of B., the antecedent of *qui* is *paedagogi,* but I believe that L. gives the correct explanation, who considers the clause *isto—postulabunt* parenthetical, and *eos* as the antecedent of *qui.* A Roman did not need to be told that friendship with a slave was out of the question; and that is not the point here in view, but what is to be done in the case of early friends who are not drawn nearer by the pursuits of later life. They are not to be cast aside, but will hold a place different from that of those found with maturer judgment. **Aliter,** otherwise than on the principle stated in the clause *omnino—sunt.* **Dispares—sequuntur,** *dissimilar characters result from dissimilar pursuits.* Some take *studia* as the subject. **Quanta** = *quam.* **Distantia,** found only here in Cicero.

75. Nec, followed by *et saepe* instead of *nec;* cf. *neque—et,* § 79, and *nec—et,* § 104. **Neoptolemus,** also called Pyrrhus, son of Achilles and grandson of Lycomedes. He was brought by Odysseus from the house of Lycomedes to the Trojan war, and thence taken to Lemnos to gain the aid of Philoctetes, who had the arrows of Hercules, without which the oracle declared Troy could not be taken. **Inpedientem** = *cum inpediebat.* The present participle has often a conative force. **Discedendum,** a temporary separation, not a permanent estrangement. **Ferat.** H. 486, III. For translation, see n. on *invitus,* § 4. **Infirmus mollisque,** *weak and unmanly; que* connects these two adjectives, which form the first of the two members connected by *et—et. Que* and *et* do not properly correlate. M. 435, obs. 1. **Iustus,** *perfect,* i. e., guided by reason.

76. Atque, *and so;* a summary of §§ 73–75, and the conclusion of the argument stated in § 36, with the question, "Quatenus amor in amicitia progredi debeat?"

CHAP. XXI. **Sapientium.** Cf. § 21. **Volgaris amicitias.** Cicero does not discuss selfish friendships, or associations of individuals for the purpose of gain, but only those which rest on "virtus," the expression of a human sympathy (see § 50), and hence are "inter bonos." **Erumpunt—in,** *break out—upon.* **Redundet,** subjunctive of result. **Infamia,** not political *infamia,* but the disgrace working injury to one's good name. **Usus,** *intercourse.* **Eluendae,** a word used especially of disgrace and crime. **Dicere,** *that Cato said;* "heard Cato say" would be *dicentem.* The distinction is not always made with the infinitive. M. 395, obs. 5;

(H. 535, 4; Al. 292, e.). **Dissuendae.** Cf. De Off., 1, 120. "Amicitias, ... magis decere censent sapientes sensim diluere quam repente praecidere." **Exarserit,** future perfect indicative from *exardescere.* **Neque—neque** connect the adjectives; **nec** connects the verbs. **Alienatio,** the estrangement of feeling; **disiunctio,** the outward break.

77. Aut—aut. The first correlates with *aut* before *in rei pub.;* the second is used for *vel.* (See n. on *vel,* § 18.) **In—partibus,** *in political divisions.* Cicero refers to disagreements between the aristocratic and the popular parties. **Bellum gerere** = *esse hostem.* **Pompeii,** consul 141 B. C. He promised Scipio to aid the canvass of Laelius, but broke his promise and offered himself as a candidate. Dict. Biog., *Pompeius,* No. 3. **Meo nomine,** *on my account.* **Metello (Q. Caecilio),** a successful general and orator, and political opponent of Scipio; but with whom his rivalry was friendly; a colleague also of Scipio and Laelius in the augurship. Dict. Biog., *Metellus,* No. 5. **Auctoritate et offensione,** explanatory of *graviter. In each case he acted with dignity without relying on his personal authority, or exhibiting a bitter spirit.*

78. Quam ob rem, in view of the statements of the two preceding sections. **Primum,** first in importance as well as time. **Exstinctae—oppressae.** "Dissimilar metaphors of equal force are especially common with verbs which indicate weakening, destroying, or removing, or, on the other hand, producing, strengthening, prevailing, or possession of strength." Näg., p. 359. Cf. *dissuendae* and *discindendae* in § 76. Observe the *magis* there and *potius* here; see n. on *potius,* § 27. **Vero,** climacteric; the important consideration is to prevent a rupture of friendship; but if that occurs, it then becomes important to prevent love from turning into hatred. **Qui faciat—iniuriam,** *the doer, and not the sufferer, of the injury;* see n. on *quid sentirem,* § 24. **Omnino,** *to sum up, looking at the matter as a whole.* R. There is also a slight concessive force. **Cautio.** Verbals in *io* with *esse* often convey the idea of possibility. Näg., p. 159.

79. Genus. See n. § 71. **Praeclara rara,** for the omission of the verb, especially common in proverbial and sententious expressions, by which in this case the alliteration is marked, M. 479, a.; (H. 368, 3; Al. 206, e.). **Omni ex parte,** *in every respect,* modified by *in suo genere,* within *its own sphere.*

80. Ita, *in such a case. Ita* does not introduce an inference. **Per se et propter se,** *in and for itself;* the former is objective, because friendship is a worthy object of effort; the latter is subjective, because friendship is desirable for itself apart from any advantages that it brings with it. **Expetita,** *an object of desire,* used like the verbal adjective in *bilis.*

See n. on *contemptam*, § 32. **Nec—sit,** *nor do they take themselves as examples of the nature and extent of the power of this friendship.* Cicero argues that love of self and true friendship are alike in being an affection for an object without hope of consequent reward. Men love themselves simply for love's sake, but do not take this love as an example of friendship; yet it is only by transferring this spirit to friendship and considering a friend as "an other self" that a true friend can be obtained. **Haec** = *huius*, i. e., *naturalis.* Cf. *eum*, § 2. **Quod idem,** *the same* spirit, to be taken together as in § 14.

81. Volucribus—feris, adjectives with *bestiis*, the first three describing the natural dwelling-place, the last two the natural character, of animals. **Ut—diligant.** See n. on *ut—adpareat*, § 68. **Magis,** because man is endowed with reason and capable of reflecting upon the nature and beauty of his affection. For the position of *quanto*, see n. on *quam*, § 10. **Ut—duobus.** Cf. *ut—ex pluribus*, § 92, and Horace's reference to his friend Vergil, Od. I. 3, 8, "dimidium animae meae."

CHAP. XXII. **82. Perverse,** with errors of judgment; **impudenter,** with errors of feeling. **Ne dicam.** The subjunctive with *ut* or *ne* replaces the English epexegetic infinitive. Nix. 31, γ; (H. 499, 2, n.; Al. 317, c.). **Par est,** *now it is of equal importance*, i. e., for the strength of friendship. **Tractamus.** See n. on *quam—tracto*, § 65. **Quibus—serviunt,** *of which others are the slaves.* Nix. 12, a. **Aequitate iustitiaque.** *Aequitas* is the view of justice taken by a man of high principle and honor; *iustitia* the legal or technical view. R. **Inter se,** like *alter pro altero.* This expresses reciprocal action. R., vol. ii, 2306.

83. Patere—licentiam, *the door is open for.* **Ad ea quae—sunt,** *the highest ends*, as *summum bonum* below. **Altera** = *alterius hominis virtute.* **Quos inter,** anastrophe, usual only with dissyllabic prepositions, or when an attribute is attached to a noun. It occurs especially with relative pronouns. R., vol. ii, 1805. **Eorum—comitatus,** *theirs is to be regarded as the best and richest companionship on the path to nature's highest good.* R.

84. Animi, to be joined with both *tranquillitas* and *iucunditas*, which together form the third member of the series; if *iucunditas* stood alone as a fourth, *atque* would have been omitted. See n. on *et*, § 39. **Haec.** H. 439, 3; (Al. 187, c.). **Beata vita,** *happiness.* **Sine his** = *his destituta*, modifying the subject. Prepositional phrases, especially with *sine*, are often substituted for adjectives. **Quod,** the antecedent is the clause, the possession of happiness. **Neque** = *nec omnino, nor any desirable thing at all.*

85. Neglegentia, ablative of cause. **Acta agimus,** a proverb borrowed from the courts, meaning, "to come or act too late," as if in bringing a suit on a matter already settled. **Ultro et citro,** lit., "thitherward and hitherward;" hence, "mutually," expressing the complete involvement or entanglement which arises from *usus diuturnus*, or from *officia*. L.

CHAP. XXIII. **86. Magis.** Ill-advised haste in the formation of friendships which soon have to be broken is reprehensible, but much more is indifference to the character of a matter so essential as friendship. **Rei,** objective genitive = *de re.* **Una,** *the one thing,* attracted to agree with *amicitia.* Cf. *qui,* § 50. Before **a multis,** O., with many editors, reads *quamquam,* which some refer to the preceding, supplying some such idea as "virtue is the foundation of friendship" (§ 20); others to the following: "Although men disagree about virtue, wealth, etc., they agree about friendship." **Multis** refers to the Epicureans. **Virtus ipsa,** *virtue even.* The noun gains prominence by being followed by *ipsa.* **Contemnitur** *is esteemed of little worth, slighted; contemnere* hardly ever means "despise." Cf. § 72. **Venditatio,** lit., "a selling," implies the puffing of goods beyond their worth to help their sale. **Tenuis,** *inexpensive.* **Ii—contulerunt,** *statesmen,* typical Romans; **ii—delectantur,** *philosophers;* **ii—otiosi,** *business men;* **ii—voluptatibus,** *voluptuaries.* Many abstract terms have in Latin no simple equivalent, but require to be rendered by a combination of words. **Otiosi,** those who do not engage in public life. Cf. § 16. **Nullam,** *worth nothing.* **Liberaliter,** *as becomes freemen.* The broad application of this term arose from the sharp and terrible distinction drawn between citizens and slaves, and from the high ideas of dignity and power associated with the former condition.

87. Ullam—rationem, *any calling* or *pursuit.* **Timonem,** an Athenian misanthrope, the chief character in the play of Shakespeare which bears his name. **Tamen—anquirat,** *yet must he seek.* **Virus acerbitatis,** *his "gall of bitterness."* For the gender of *virus,* H. 53, 2; (Al. 39, b.). **Hac** supplies the lack of "the." **Rerum,** i. e., food and clothing. **Ferreus—ferre—auferret,** a play upon words, common in Cicero. For the order, see n. on *quam,* § 10. **Cuique.** Two relative clauses having the same antecedent are not connected by a conjunction, but *que* is used here because the clause *quis—ferreus* is repeated in thought.

88. Quod—auditum, *which I have heard it said that our old men tell as a customary saying of the Tarentine Archytas, I believe, having received it from other aged men.* R. *Quod—solitum* is the subject of *auditum* (*esse*). Archytas was a celebrated philosopher, mathematician, general, and statesman of Tarentum, about 400 B. C. *Ut—opinor* is not used to indicate doubt, but for ease of quotation. **Illam** = *illarum rerum.* See n. on *cum,* § 3. **Quae—fuisset.** N. says that these are the words of Laelius; otherwise *quam—fore* would have been written; but relatives equivalent to *et is, nam is,* etc., take either the infinitive or the subjunctive in the oratio obliqua. M. 402, a.; (H. 524, 1, 1); AL 336, b. R.). **In,** *in case of,* i. e., when found in a dear friend.

CHAP. XXIV. **Usus.** Cf. *usus,* § 76. Cicero now returns to the consideration of *amicitiae sapientium.* **Una—offensio,** *but there is one grievance to which we must submit.* R. **Illa** is explained, not by the following *ut* (final clause), but by *nam,* which either translate "namely," or omit. **Et—et—et.** The first and third correlate; the second makes one member of the first two verbs.

89. Familiaris meus. The poet, P. Terentius, an African by birth, but a Latin writer of such excellence, and so intimate a friend of Laelius, that many of his contemporaries ascribed to Laelius the revision of his plays. See Crutwell's "History of Roman Literature," p. 49. The "Andria" is one of his six comedies extant. **Obsequium,** *flattery;* it often means "deference," as below *in obsequio.* The line from "Andria," 1, 1, 41, is iambic trimeter; see n. on *amicus—cernitur,* § 64. **Molesta—molestius,** *troublesome;* the former refers to the feeling of the hearer, the latter to the effect upon his character. **In fraudem,** *to his own destruction,* as the result of self-deception. Cf. De Off., 1, 91. **Ratio et diligentia,** *earnest heed.* See n. on *fides,* etc., § 19. With *diligentia* alone Cicero uses only *adhibere.* **Monitio,** found only here in Cicero; elsewhere he uses only *admonitio.* **Non modo.** When a verb belonging to two clauses stands in the second clause with *ne—quidem* or *vix, non modo* being in the first clause, the negative belongs to both clauses, so that *non* is omitted after *non modo.* M. 461, b.; (H. 552, 2.). **Libero,** used substantively. **Aliter—cum tyranno,** i. e., under a despot, with whom friendship is impossible (cf. § 52), flattery may be used, perhaps is necessary, for protection.

90. Desperanda. *Desperare,* being used with an object in the active with the sense of "to give up," may be used personally in the passive. **Scitum—Catonis,** *there is a neat saying, that of Cato. Scitum* refers to the form rather than the merit of the saying. **Capiunt.** See n. on *non potest,* § 19. **Quod contra.** Some consider *contra* as a preposition governing *quod,* but it is better to consider it as an adverb, *whereas on the contrary, quod* being in the same construction as in the phrase *quod si.*

CHAP. XXV. **91. Libere,** *with freedom of speech.* **Adulationem,** *fawning*, the spirit that seeks to gain personal advantages through servile flattery. The word is used of dogs. **Blanditia** (usually in the plural), *fair-speaking;* the desire, oftentimes amiable, of saying things to please. **Adsentationem,** *constant assent*, arising from the dislike to oppose. See D., *s. adsentiri.* **Quamvis** modifies *multis; by as many terms as possible must we characterize this vice.*

92. Omnium rerum simulatio, *every form of hypocrisy.* **Iudicium,** *the power of judging.* **Id,** i. e., *verum.* **Valere non potest,** *can have no meaning.* R. Cf. *nomen—tolliter*, § 19. **Quōque,** not *quŏque.* H. 594, 10. **Unus** = *constans*, opposed to *varius;* **idem** = *stabilis* (see § 62), opposed to *commendabilis*, and both together to *multiplex*, which here, as in § 65, means deceitful. The *que* has, as usual when an affirmative follows a negative clause, the meaning of "but."

93. Tam flexibile, tam devium, *so inconstant, so erratic.* **Negat—aio,** *one says no, I say no; he says yes, I say yes.* The line from Terence, Eunuch., II. 2, 21, is trochaic tetrameter catalectic. H. 620; (Al. 367.). **Postremo,** *in short.* **Persona.** See n. § 4. The character was that of a parasite. **Quod—genus,** *a sort of friend which.* An antecedent is often attracted into a relative clause in Latin, which in English is put in apposition to a preceding noun.

94. Loco, *family origin.* **Horum.** R. reads *quorum*, putting a comma after *similes*, and supplying *sunt.* **Vanitatem,** lit., "emptiness"; hence *insincerity.* **Auctoritas,** i. e., superior advantages.

95. Quae—constat, *composed as it is of the least discerning.* **Popularem.** One who supported the cause of the people, and hence opposed the *optimates*, was for that reason, in Cicero's view, weak and unreliable; a demagogue. **Severum et gravem,** in explanatory apposition to *constantem.* The repetition of *inter* is not necessary, but is for clearness.

96. Papirius. See n. on C. Carbo, § 39. **Ferret,** *in attempting to carry.* Cf. *transferebatur*, below. **Comitem.** Scipio was at that time a *homo privatus*, yet the leader of the people. **In manibus,** *is published;* sometimes the expression, like our "to be in hand," means to be in preparation. **Maximo.** See n. § 69. **Et,** usually omitted with names of consuls; used here on account of the insertion of *fratre Scipionis.* **Lex de sacerdotiis.** The colleges of priests were close corporations, filling by themselves, *cooptatio*, all vacancies occurring in their number. The substitution of a popular election, proposed by this law, but postponed by its defeat, was secured by the lex Domitia 104 B. C. The election was then made by a minority of the tribes chosen by lot. This was done lest the vote of a majority might seem to dictate to the gods in matters of religion. Co-optation was restored by Sulla 81 B. C., but taken away again 63 B. C. Rams., p. 326. **Videbatur,** a slight anacoluthon by which the clause is made an independent exclamation, instead of depending upon *meministis.* The indicative is often used in indirect questions by the comic poets, who represented the speech of common life, and here Cicero purposely imitates the ease of conversation; see n. on *partim,* § 45. **Ad—beneficium,** *to popular suffrage.* Offices were called "beneficia populi," the favors of the people, just as we speak of them as "gifts." **Instituit—populo,** *introduced the practice of turning toward the forum while addressing the people.* The Roman forum was divided into two unequal parts, the larger of which, about two thirds of the whole, was the meeting-place of the plebs, and was called "forum," to distinguish it from the "comitium," the meeting-place of the patricians, from which it was separated by the rostra. Rams., p. 10. Up to this time it had been customary for orators in speaking to turn toward the *comitium.* Plutarch, *vit.* C. Gracchus, p. 537, ascribes the change to the younger Gracchus. *Agere cum populo* was the common phrase for proposing measures to the people. **Vendibilem,** lit., "salable"; hence, *plausible.* **Praetore me.** Laelius was praetor 145 B. C., and consul 140 B. C. **Re.** Laelius owed his success to the *merit* (*re*) of his case, and not to the influence of his office, which only, if he had been consul, would have been *summa.*

CHAP. XXVI. **97. Adumbratis,** i. e., merely outlined, things not fabricated, *fictis,* but unfairly because incompletely set forth. It is opposed to *inlustratum,* which means "set forth in a clear light." **Amare—aut amari,** depend on *exploratum habeas,* you are not certain even that you love or are loved, as you are ignorant of the genuineness of the feeling. **Id** refers to the infinitives, and is the object of *ignores.* **Quamquam.** See n. § 29.

98. Omnino, *to be sure.* This word introduces a statement complete in itself, but to which is often added a limiting or corrective clause with *sed* or *autem.* Cf. § 69. **Virtutis opinione,** *a supposed virtue.* There is a different meaning, § 37. **Videri,** sc. *esse praediti.* Cf. Sallust, Cat., 54, 5, "esse quam videri bonus malebat." **Vanam,** *false.* **Laudum,** *merits.* **Essent.** The subject is *ii,* understood, referring to those to whom parasites attach themselves. "Miles Gloriosus" was the title of a play of Plautus, to which reference may be made, but the quotation is from Terence, Eunuch., III. 1, 1. The verse is iambic trimeter. **Agere.** Thraso had sent a present to his mistress by Gnatho, and in this line, the first of an act, he asks with what reception it met. The line is plainly a part of the conversation, and the infinitive continues something which is omitted. **Ingentis,** *boundless*. **Auget.** Cf. Juvenal, III. 100–103.

> Rides, maiore cachinno
> Concutitur; flet, si lacrimas conspexit amici,
> Nec dolet; igniculum brumae si tempore poscas,
> Accipit endromiden; si dixerit, "Aestuo," sudat.

99. Aperte—videt, *every one detests open flattery*. Observe that the Latin uses concrete expressions where the English uses abstract. M. 460; (Nix. 13; Pott's "Hints," p. 37.). **Facillime.** See n. on *invitus*, § 4. **Det manus,** *gives in*, a phrase taken from the arena, used of the vanquished gladiator, who raised his hand in token of submission and for mercy. Cf. our phrase, "throw up the sponge." **Plus vidisse,** *to have been more far-sighted*. **Ut.** *Ut* is used in interrogative and explanatory expressions of impossible suppositions. The construction is elliptical. Al. 332, c.; (H. 486, II. n.; R. 714, e.). **Comicos** = *in comoediis*. See n. on *multae et magnae*, § 30. **Versaris,** *twist me round your finger*. **Inlusseris.** O. has *elusseris;* for double *s*, H. 240, 4; (Al. 128, c. 3.). Cf. Quintilian, I. 7, 20. **Lautissime,** *most neatly*. The line is from the Epiclerus of Caecilius, and is iambic trimeter.

100. Inprovidorum—senum, *that of unreflecting and credulous old men*. Nearly every Latin comedy portrayed an old man as the dupe of his son and a crafty slave. **Hae.** Cf. §§ 18 and 38. **Levis.** Cf. *volgaris*, § 76. **Illa prima,** viz., the statement of § 65, that friendship can exist only between the good.

CHAP. XXVII. **Convenientia rerum,** *perfect harmony*. Cf. *omnium divinarum humanarumque rerum consensio*, § 20 and n. **Lumen.** Cf. *lumen probitatis et virtutis*, § 27. **Sive—sive,** *call it love, call it friendship;* the conjunctions leave it indeterminate. **Dictum.** B. reads *ductum*, "but Cicero, in mentioning a *thing*, would say it was *named* from some circumstance, but, in mentioning its *name*, would say that the name is *drawn* or *derived* from some circumstance." R. **Diligere quem ames.** *Diligere* is the love founded on esteem, *amare* is that of affection and of passion; the latter is the more general term. The one who loves a friend from an appreciation of his virtue is not urged by a sense of need or a desire of gain. **Quaesita** belongs only to *utilitate*. **Ecflorescit.** Metaphors derived from the flowering of plants are very common. Näg., p. 371.

101. Paulum. See n. § 9. **Catonem,** the censor. **Galum.** See n. § 9. **P. Nasicam.** Cornelius Scipio, surnamed "Corculum," son-in-law of the elder Africanus, and father of the Scipio mentioned in § 41. **Ti. Gracchum,**

son-in-law of the elder, and father-in-law of the younger, Africanus, and father of the two famous tribunes Tiberius and Gaius. **Furium, Rupilium, Mummium.** See n. §§ 14 and 69. **Tuberonis.** See n. § 37. **Rutilius.** This man, of spotless integrity, consul 105 B. C., was one of the best products of the later republic. His virtue won him the hatred of the equites, and through their influence he was unjustly condemned for extortion, and banished, 92 B. C. See Momm. III., p. 265. **Verginii,** known only as a student of law with Rutilius under P. Mucius Scaevola. **Naturae nostrae,** *the human constitution.* R. **Alia aetas,** *a new generation.* R. Between these words B. inserts *ex alia,* which, wanting in most MSS., is not necessary to the sense. **Carceribus.** The *Carceres* were small arched chambers within which the horses and chariots stood before starting on the race. Rams., p. 348. **Isdem** repeats *aequalibus* after the parentheses, instead of the more common *iis.* M. 489, a.; (H. 451, 3; Al. 195, c.). **Calcem,** the chalk-line drawn across the circus in front of the carceres. It constituted the goal analogous to our "winning post."

102. Res humanae. See n. on *rebus humanis,* § 17. **Quae—est,** *and this is not extinct.* **In manibus,** *have it always before me;* different from *in manibus* of § 96. **Clara et insignis,** *it will have a brilliant radiance,* hendiadys. **Nemo—suscipiet,** *no one will venture to undertake or to hope for works of great importance. Animo* refers to courage in action, *spe* to confidence in the worth of the prize to be striven for. There is a slight zeugma, as *concipiet* would be the verb for *spe* rather than *suscipiet.* Cf. *diligentiam,* § 89. **Qui—putet,** *without thinking;* a common mode of supplying the lack of a verbal noun.

103. Consensus. Cf. § 15, where *consensio* is used with the genitive. Both are abstract nouns, but *consensio* is agreement as a state of mind, *consensus* is agreement made up by successive acts of agreeing. **Oblectationis,** *satisfying pleasure.* See D., *s. v.* **Numquam—ne—quidem.** See n. on *non—neque,* § 73. **Offendi,** i. e., do anything at which he took offence. **Quod—senserim,** *at least as far as I know,* a restrictive clause. See n. on *quod—esset,* § 11. **Rusticationes.** In De Or., II. 22, Cicero says of Laelius and Scipio, "eos incredibiliter repuerascere solitos esse cum rus ex urbe tamquam e vinclis evolavissent."

104. Nam. See n. §§ 41, 45. **Quid—dicam.** See n. § 11. **Cognoscendi—discendi,** *knowledge and instruction.* "Inquirendo aliquid cognoscimus, audiendo potissimum discimus." The former refers more to the results reached, the latter to the process of attainment. **Recordatio et memoria,** *the fresh remembrance.* See n. on *fides,* § 19. *Memoria,* as the more general term would naturally come first. **Nec—et.** Cf. *nec—et,*

§ 75. **Alunturque,** as often *que* has an adversative force when introducing an affirmative following a negative clause. **Aetas ipsa,** *the mere fact of my age.* **Diutius,** *very long.* **Haec—dicerem,** *this was what I had to say;* subjunctive of purpose. **Nihil—putetis.** There is no contradiction here to § 17, where virtue is placed in advance of all other things, inasmuch as virtue is the foundation and support of friendship.

INDEX TO THE NOTES.

The Figures refer to the Sections.

ABSTRACT substantives used for adjectives, 29; wanting in Latin, 86.
Accuratus, 25.
Adire, 24.
Adpetere, 46.
Adhibere diligentiam, 89.
Adulatio, 91.
Adulescentia, 34.
Adverbs, separated from words modified, 10, 81, 87.
Aequalis, 32.
Aequitas, 82.
Aliquis, 48.
Alter, "another," 42.
Amare, 100.
Ambitiosus, 59.
Anastrophe, 83.
Anacoluthon, 65, 68, 73, 96.
A patribus accipere, 39.
Aqua, non igni, 22.
Arbitratu, 3.
Adsentatio, 91.
Attraction, of antecedent, 93; of pronouns, in gender, 3, 23, 50, 80; in number, 14; of verb, 27, 35.
Augur, 1, 7.

Beneficium, 96.
Blanditia, 91.

Calculi, 58.
Caput, 61.
Carceribus, 101.
Causa, position, 57.
Cautio, 5.
Censere, 17.
Chiasmus, 47, 48, 57, 65, 70.
Cognomen, 6.
Communicare, 22.
Concedere ut, 18.
Concrete for abstract, 99.
Condicio, 34.
Confirmata aetas, 73.
Conglutinare, 32.
Conjunction, omitted with relative clauses, 87; expressed with two adjectives, 30.
Consensus, 103.
Constans, 8, 62.
Contemnere, 86.
Contingere, 8.
Coram, 3.
Cordi, 15.
Cum—tum, 2, 23.
Cupere, 59.

Dare manus, 99.
Dative, predicative, 15.
De in composition, 37.
Deponere, 33.
Derivatives from the Latin, 25.
Desperare, 90.
Diligere, 100.
Disserere, 4.
Disputare, 4.
Divitior, 58.

Doctrina, 7.
Dumtaxat, 53.

Eius modi, 42.
Eluere, 76.
Emphasis given by position, 7, 26, 44.
Enim, 17.
Esse, denoting "existence," 13; with genitive, 8.
Et omitted with names of consuls, 96.
Etenim, 40.
Exigere, 31.
Expetere, 46.
Exsistere, 24.

Fabula, 70.
Fere, 2.
Filum, 25.
Firmus, 62.
Fortuna, 12.
Future tense, "is going to be," 43; to express logical consequence, 59.
Future perfect tense, for English present, 37; used to defer a matter, 10.

Gaudere, 14.
Genitive, position with adjective and substantive, 33.
Gerund, joined with substantive, 61, 73.
Gloria, 12.

Habere cognitam, 52.
Haud scio an, 20.
Hercule, 37.
Honores, 34, 63.

Igitur, position, 39; resumptive, 26, 44.
Inmunis, 50.
Imperfect tense, 4, 11, 13.
Imperium, 63.
Indicative, for subjunctive, 15; in direct questions, 24; in indirect questions, 96; with *quod*, 37.
Infinitive and participles with *audire*, 76; infinitive and subjunctive clauses, 68, 81.
In manibus, 96, 102.
Ipse, 5, 19.
Is qui, 49.
Iste, 73.
Itaque = atque ita, 42; resumptive, 3.

Iam with present, 65, 82.
Iustitia, 82.

Labefactare, 34.
Laetari, 14.
Lex de sacerdotiis, 96; Cassia, 41; Gabinia, 41.
Liberaliter, 86.
Lumen, 27.

Magis, 27.
Magistratus, 63.
Memini, with present and perfect infinitive, 2; with accusative, 9.
Memoriter, 1.
Metaphor, frequent with *florere* and other verbs, 4, 78, 100; softened by quidam, 6; quasi, 35; tamquam, 6, 14.
Miles Gloriosus, 98.
Monitio, 89.
Mores, 7.
Movere, 63.
Mulierculae, 46.

Nam, 41.
Natura, 7.
Ne, 42, 60.
Nec—et, 75, 79, 104.
Ne—dicam, 82.
Negative, distributed, 73, 103; repeated, 48.
Ne—quidem, 30, 65.

Nimirum, 52.
Nisi, 18; nisi forte, 82.
Non-modo—ne-quidem, 89.

Obire, 7.
Omnino, 69, 74, 78, 98.
Opes, 22.
Opportunitas, 22.
Optare, 59.
Otiosi, 16, 86.

Paedagogi, 73.
Par, 32.
Participles, instead of co-ordinate clauses, 24; instead of subordinate clauses, 26; translated by prepositions, 31; for verbal nouns, 25, 29; present participle as adjective, 50; with conative force, 75; present passive participle of English supplied, 52; perfect participle, equivalent to adjective in "bilis," 32, 80; repeated, 44; used as substantive and participle, 1.
Partire, 22.
Patronus, 25.
Perfect tense, for present, 48; in letters, 5.
Persona, 4, 93.
Pingui Minerva, 19.
Plural for singular, 23, 67.
Ponere, 33.
Position of speakers in the forum, 96.
Pontifex, 1.
Potestas, 63.
Potius, 27, 78.
Praesagire, 14.
Predicate, changed in translation, 4, 99; repeated in affirmative and negative clauses, 19, 90.
Prepositional phrases instead of adjectives, 84; instead of genitives, 35; joined with substantives, 20, 66.
Protasis, double, 38.
Quam separated from word it modifies, 10.
Quamquam, 29, 33.
Quando, 60.
Quasi, to soften metaphor, 35.
Que, adversative, 92, 104.
Que—et, 75.
Quidam, to soften metaphor, 6.
Quid dicam de, 11, 104.
Quidem, 41; denoting concession, 68.
Quire, 41, 71.
Quippe, 28.
Quisquam, 9.
Quisque, in plural, 34; position, 26; with superlative, 13.
Quocum, 22.
Quod contra, 90.
Quod with indicative and subjunctive clauses, 37.

Redamare, 49.
Relative clauses, logically independent with infinitive or subjunctive, 45; restrictive, 11, 103; relative pronouns doubled, 27; equivalent to demonstrative and conjunction, 43, 71.
Reponere, 33.
Res divinae humanaeque, 20, 102.
Romans, character, 8, 62; indifferent to mountain scenery, 68; without idea of obligations to humanity, 70.

Sanctus, 39.
Securitas, 45.
Sed, following *non quo*, 31; resumptive, 5.
Sibi habere, 18.
Sive, 100.
Socii et Latini, 12.
Stabilis, 62.
Studium, 7.

Subject omitted with infinitive, 59.
Substantives take the place of verbs in translation, 2, 24, 78; taken in pairs, 19, 89, 104; with two adjectives, 8.
Subjunctive in expressions of politeness, 5, 64.
Subtilius, 7.
Superbus, 50.
Superlative translated by comparative, 47.
Supine in *u*, 64; in *um*, 37.

Tabella, 41.
Tanti, 37.
Tantum abest ut—ut, 51.
Tener, 67.
Tenses used irregularly, 46, 64.
"The," substitutes in Latin, 1, 22, 87.
Toga, when assumed, 1.

Ultro et citro, 85.
Ut, in exclamations, 99; "namely that," 8; ut ne, 42, 60; ut—sic, 14.
Uti, used impersonally, 61.

Valetudo, 8.
Vaticinari, 24.
Vel, 18; corrective, 41.
Vendibilis, 96.
Venditatio, 86.
Verb, attracted, 27, 35; omitted, 42, 79; repeated, 33; used impersonally, 28.
Verbal of English supplied by clause with *quod*, 9; by participles, 25, 29.
Vesper, 12.
Videar, "I think," 15.
Videris, personal for impersonal, 9.
Viderint, 10.
Virtus, 30.
Voluntas, of political inclination, 15.

INDEX OF PROPER NAMES.

The Figures refer to the Sections.

L. Acilius, 6.
Archytas, 88.
Bias, 59.
C. Blossius, 37.
D. Junius Brutus Gallaecus, 7.
C. Papirius Carbo, 39, 96.
C. Porcius Cato, 39.
M. Porcius Cato Censor, 4, 6, 9, 101.
Tib. Coruncanius, 18, 39.
C. Licinius Crassus, 96.
M'. Curius Dentatus, 18, 28, 39.
Ennius, 22, 64.
C. Fannius, 3.
C. Sulpicius Galus, 9, 101.
C. Sempronius Gracchus, 39, 41.
Tib. Sempronius Gracchus, the father of the tribunes, 101.
Tib. Sempronius Gracchus, the tribune, 37, 39, 41.
Hannibal, 28.
C. Laelius Sapiens, 1, 3, 4, 5.
C. Popillius Laenas, 37.
C. Fabricius Luscinus, 18, 28, 39.
Lycomedes, 75.
Spurius Maelius, 28, 36.
M'. Manilius, 14.
L. Hostilius Mancinus, 96.
Cn. Marcius Coriolanus, 36, 42.
Q. Fabius Maximus Aemilianus, 69, 96,
Sp. Mummius, 69, 101.
Q. Caecilius Metellus Macedonicus, 77.
Neoptolemus, 75.
M. Pacuvius, 24.
Q. Aemilius Papus, 39.
L. Aemilius Paulus Macedonicus, 9, 101.
L. Furius Philus, 14, 69, 101.
Pyrrhus, 28.
Q. Pompeius, 2, 77.
P. Sulpicius Rufus, 2.
L. Rupilius, 73.
P. Rupilius, 37, 69, 73, 101.
P. Rutilius, 101.
P. Mucius Scaevola, 1.
Q. Mucius Scaevola Augur, 1, 5.
P. Cornelius Scipio Aemilianus (Africanus minor) Numantinus, 2, 10.
P. Cornelius Scipio Nascica Serapio, 41, 101.
L. Tarquinius Superbus, 28, 53.
P. Terentius Afer, 93.
Themistocles, 42.
Timon, 87.
Q. Aelius Tubero, 37, 101.
A. Verginius, 101.
Sp. Cassius Viscellinus, 28, 36.

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